

Ἡ ἀποστασία ὁ ἀντίχριστος:

OR,

A Scriptural Discourse of the *Apostasie*  
and the *Antichrist*, by way of Com-  
ment, upon the twelve first Ver-  
ses of 2 *Thess.* 2.

Under which are opened many of the dark  
Prophecies of the *Old TESTAMENT*, which relate  
to the calling of the *FEWS*, and the glorious  
things to be effected at the seventh  
Trumpet through the *World*.

Together

With a discourse of slaying the *Witnesses*,  
and the immediate effects thereof.

Written

For the consolation of the Catholike  
Church, especially the Churches of  
*England, Scotland, and Ireland.*

By E. H. <sup>divine</sup> <sub>all</sub>

REVEL. 16. 15. 56

Behold, I come as a Thief: Blessed is he that watcheth,  
and keepeth his garments clean.  
He which testifieth these things, saith, I come quickly.

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TO THE  
RIGHT REVEREND  
AND  
Profound Prophetick Text-men  
of ENGLAND.

Most Reverend Fathers,



**T**He Author of this short-leg'd Treatise, doth humbly submit, and submissively present these his mean endeavours to you, whether his presumption in writing it, or presenting it, be the greater he knows not; upon second thoughts he blasphemeth at both, and for both craves pardon of you. His designs in it are honest, and may plead his excuse; hereby he would publicly acquit himselfe of the two great sins of this age, Vaine-glory, and Heresie; for though it may plausibly passe in the world amongst ordinary capacities, yet you are able to discern such failings in it, as may for ever keepe him humble: And Hereticks seldome or never submit their opinions to the learned; his main designe is to provoke you to this honourable employment, for since he as a single spee, walking along these goodly Prophetesses hath made such a comfortable discovery; his hopes are, that you as so many Jothuah's will enter in, and by removing those obscurities, and false glosses, which (as so many Sons of Anack) stand in our way, give us peaceably to possess the length and the breadth of those rich and fruitfull Prophetesses. For his owne part, he pro-

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fesseth,

feeth, he hath been in the midst of these mellifluous Texts, but as a litt'e Bee fallen into an Ocean of Hony, which (after much delightfull dabling and much adoe to get out) by this little he hath brought away, discovers the Ocean hee hath left behind.

So far hath the Author been from pressing any Texts to serve him; that they have pressed him in their service; he thought to have gon but one mile with them, and they made him goe with them twaine.

These Texts found him as David found the Amalekites servant, faint, and sick, and hungry, and ready to die; but by their Spirituall revivings, they put strength and life into him, to make discovery of those accursed Amalekites, who have totally devoured Ziglag the Kings and the Churches inheritance.

This weake Traët begs of you (most reverend Fathers) as that fainting Egyptian did of David, that you will not kill it, nor deliver it into the hands of these Amalekites. It lies at your mercy, and without your mercy, at the merciless cruelty of brutish, and unnaturall men: it is as Lot without doors, in the midst of Sodom, unlesse you prove its gardian Angels, and place it within the doores of your protection. It is without you a fatherlesse, friendlesse, harbourlesse stranger, in a strange Common wealth: it was brought forth in the Dogg dayes of the Church, whiles the Author laboured under the Heavie Fearor of the States displeasure in a Prison, and now tis abroad, (far worse then the Foxes or the fouls of the times) it hath not where to put its head. It hath trod (like constant Ruth) in the wearie steps of its beloved Mother the Church, though as a Widow she sit alone and have changed her name to Marah. And (as that wretched Daughter) it hath sought amongst the Learned for a benevolent Kinsman, but, unlike to her, it hath return'd from their embraces, as Abishag from the royall bed untoucht.

The Subject of the Treatise is unquestionably excellent, it is of the Apastase and the Antichrist, and of the finishing and  
finall

*small conclusion of both at the seventh Trumpet. Oh the glorious things that are to be done at the sounding of the seventh Trumpet! the meditations whereof revive the soul as another Sacrament. Augustine wished in a misselaneous mood. 1. Videre Christum in carne conversantem, 2. cernere Romam in flore ac pristino imperii splendore triumphantem. 3. Audire Paulum in Cathedrâ fulminantem, Might I have my wish in this world it should be auscultare septimam tubam clangentem, Then shall the witnesses be established, the twelve Tribes converted and restored to be a Monarchy againe, great Babilon shall fall, and the Nations of the world shall bow to Christs Scepter, the Dragon, the Beast and the false Prophet shall be cast into the lake that burneth with Fire and Brimstone. These great things are foretold both by the Prophets of the Old and New Testament.*

*The Author (as an humble and diligent hand-maid) having laid himselfe down at the royall feet of these bigg-bellied Prophecies, from thence ariseth, and hastis to you the skilfull and expert Midwives, to assure you that they groane, and travell in pain together, longing to be delivered of what the Churches expectation waits for, (viz.) the glorious kinde of manifestation of the Son of God at the seventh Trumpet.*

*He humbly craves pardon for his hasty comming in an unready dresse into your presence, his hast from them to you, is, that you may make the greater hast to them; a high esteeme both of you and them, hath put him on beyond his naturall boldnesse, to what he hath done, in all he hath done, or whatsoever he shall do or suffer, he desires to expresse himself*

An obedient Son and Ser-  
vant to the Church and  
State of ENGLAND.

*H.*

[illegible]



## The Authors Preface to the Reader.



*I* may justly be thought a high presumption, for so low a person to undertake, in such a learned age, so lofty a task; had the Author only weighed his own weaknes, the fear alone of falling under the weight of so great an Argument, would have taught his humble thoughts to have pitch'd upon a lower subject.

In it self the Subject is most comfortable, necessary, and profitable, and to speak in

Gregory Nazianzens words, Τὸ παρὲντι χαίρει χρησιμώτατον, most suitable to the present season.

Though we owe an equal respect to truth in general, yet some particular Truths at some times call for our more necessary defence; therefore Peter adviseth us to be established, ἐν παύσῃ ἀληθείᾳ, 2 Pet. 1.12. in the present truth. 'Tis the part of a true Souldier, and of a true Christian too, to repair to that guard against which the enemy makes his nearest approaches.

'Tis needless to tell the Church, how these Prophetick Texts have their beautiful faces beaten black and blue by the polluted fists of presumptuous Idiots; they lye openly wound'd, and bleeding, and miserably stript of their proper Vestments, whiles learned Cowards like the mercilesse Levite, pass them by.

The Author, nor only by the Rabins Lawes, by reason of his years, but by the Lawes of God and conscience, might better (by reason of his disabilities) be excus'd from this high undertaking then any. Οὐδ' ὁ μὴ δύνασθαι τὰ τοιαῦτα ἐπεδύοντο, ἀλλ' ὁ μὴ βυλῆσθαι ἰσχυροῖς. For 'tis not he that cannot do these things (saith Nazianzen) that shall be brought to judgment, but he that can and will not, shall bear the punishment.

Zeal rather then abilitie provoked the Author to this Work; for how can any Christian endure to see and hear such ignominious things spoken and done against the City of our God, without vexation?

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vexation? If natural bowels caused Moses to pity that faulty Princeſſe his Siſter, when her face was leprous; how much more ought the bowels of grace in us to cauſe us to mourn for our innocent mother the Church, which is ſtrip'd of all her wealth and children, and wiſh Job, ſits full of botches and boils upon the dung-hill of Anarchy, without a comforter?

Vindication of a private innocent perſon upon a Civil account is honourable; much more the vindication of a Church and State upon a Religious account. This work properly belongs to the Sword and the Gown: the Gown directs the Sword, and the Sword protects the Gown, and both together protect the Church and State from injuries: when both by uſurpation are exempted, that Church and State lies open to all manner of Antichriſtian injuries; and in ſuch a caſe 'tis the duty of a true born ſon of the Church, to vindicate (wherein he may) the Church and State whereof he is a member.

There are foul aſperſions caſt upon the Church and State this day, by the Papiſts and Apoſtates of this Age, both which within theſe ſeven yeers were (like the dogs in Egypt when Iſrael paſſed out) dumb, not daring to bark (as now they do blaſphemouſly againſt a Reformation: then theſe Philiſtines cryed, as they in Samuel, Wo unto us, who ſhall deliver us out of the hands of theſe mighty Gods? But ſince, by the ſucceſs of War they have taken the Ark they ſo much feared, and broke the neck of Eli in the place of Judgment, I mean the Prince and the Prieſt (for Eli was both) they now ſubject the Ark of God to their curſed Dagon, and where is he that fears the Lord, and is not much affected with griefe hereat! Who cannot now read Ichabod upon the face of every thing?

Apoſtates, theſe Vipers within the belly of the Church, have gnawed their way out through the bowels of it, and they proclaim it impudently, that the Reformed Proteſtant Religion is Antichriſtianism; which is as much as to ſay, except you utterly renounce it, you will undoubtedly be damned by it: this our quondam brethren, and fellow Profeſſors of the ſame Religion with us, ſay againſt us and our Religion, from which they have Apoſtatized.

The Papiſts inſult over us and our Religion, to their great advantage and our ſhame; for what ſay they? Who would be of that Religion that leads men to Rebellion, Murder, Perjury, Blaſphemy, Hereſie,

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Hereſie, and all manner of heatheniſh practices? Whereas, we old Roman Catholiks are firm to the principles of our Religion, we are where we were hundreds of years agoe. Thoſe and ſuch like aſperſions on the true Religion, together with the innumerable ſwarms of Romiſh Popiſh Seminaries diſperſing their doctrines and books together into every corner of the nation, have brought of late very many fiſhes to their nets; which ſo encourageth them, that they have dared to attempt the Seduction of many eminent and ſolid proteſtants

Some perſons of honor, they have (on our knowledge) drawn lately from the Proteſtant Religion, by their impetuous urging of the late monſtrous actings of the Engliſh Proteſtants.

Thus do theſe two parties (or rather one party in two ſhapes) like a pair of ſheers in the Devils hand, cut the Proteſtant cauſe in pieces.

To the firſt of theſe our treatiſe answers, deſcribing the Antichriſt and his followers from many texts, eſpecially from 1 John 2.16.22. 1. They went out from us, [us] i.e. The Miniſtry; they forſook the Aſſembly of Saints. 2. They are not of us, i.e. they are falſe brethren, that once in outward profeſſion were of the Church; but when they ſaw their time, forſook the Church by a ſeparation from the Church Aſſemblies, and the ordained Miniſters of thoſe Aſſemblies; this is the diſpoſition of the Antichriſt and his followers. And then there is the ſin which formally maketh Antichriſt, in v.22. and that chiefly lieth in two things; 1. In denying Jeſus to be the Chriſt; Now he that denieth the annointed offices of Jeſus, denieth Jeſus to be the Chriſt. The annointed offices, are the Kingly office, and the Prieſtly office; Which whoſoever reſiſteth, rebelleth againſt, or revolteth from, is ſaid to deny. So Rom. 13. 2. He that reſiſteth the lawful Magiſtrate, is ſaid to reſiſt the ordinance of God; and ſo far as he reſiſts Gods ordinance, he reſiſts God; for man can make no other viſible reſiſtance of God.

2. The ſecond thing which maketh Antichriſt formally to be the Antichriſt, is; he denieth the Father and the Sonne. This cannot be interpreted but of the offices of Chriſt: For if it have a literal meaning, there are millions of Antichriſts in the world, and the generality of them out of the Church, which is abſurd, and erroneous to affirm. But that we may unlock this myſterie of Johns with his Maſters Key, let us turn to Luke 10. 16. and Matth.

As the head of the grand Apoſtaſie aroſe out of the pureſt Church, Rome; ſo the Antichriſt ariſeth out of the pureſt Churches at that time when they goe about to ſhake off the Apoſtaſie: for it is at that time when the Wicneſſes have finiſhed their teſtimonie.



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10.40. And we shal plainly see whats meant by denying the Father and the Son: in plain termes, 'tis the rejecting and despising of the Ministers the Ambassadors of Christ: mark the words, He that despiseth you, despiseth me, Saith Christ to his Apostles, by whom were represented the Ministers of Christ in the succeeding ages; and he that despiseth me i.e. the Son, despiseth him that sent me i.e. the Father. So that he that despiseth a Minister of the Gospel, or any of the annointed offices of Iesus, despiseth the Father and the Son: what then dith he do that destroys these offices? Thus you have a spiritual description of the Antichrist, in vindication of the Church of England from Apostates in it, and Tyrants and usurpers over it: More you may find in the insuing discourse.

*Scripturati*

But to the last (the Papist) though not the least enemy of the Protestant Church, though lesse violent, yet not lesse subtil nor malicious then the former: Whereas they say, our religion leads us to heresie, murder, rebellion, blasphemy, and Profaneness: We that are protestants deny it, by affirming,

1. That there is not one principle in the Protestant Religion, that tollerates heresie, murder, rebellion, or blasphemie.
2. That the general consent of the Protestant Churches are against heresie, rebellion, murder, and blasphemie; and have publickly protested against it.
3. Those that have by their pens, or publick acts pleaded for, or practised murder, rebellion, heresie, or blasphemie; are such as have made unopen Apostasie from their former professions and practises, or such as have concealed from the publick view, their opinions tending that way.
4. Those that practice such abominations, are gone out from us, whereby they have manifested to the world, they were not of us.

Now for the Papists hence to insult and say, where is your English Church? wh ts become of the Protestant Religion? 'tis a false Religion and a false Church. We Answer, that the Church of England stands upon its old foundations (*viz*) upon the Apostles and Prophets: from which the Church of Rome is miserably fallen, both in doctrine and discipline. That there are apostates from the Protestant Religion in this nation, is manifestly true; but this makes not the Church of England the lesse a true Church. We cannot say, that a figtree, because it hath much rotten fruit fallen from



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*it, is therefore a thorn: The Spirit speaketh exprelly, that in the later times some shall depart from the Faith, giving heed to seducing spirits, and doctrines of Devils, speaking lies in hypocrisie, having their consciences seared with an hot iron. Observe here, that where the true Church is, there shall be Apostates, Seducers, Blasphemers, Lyers, Murderers, Hypocrites: Therefore 'Tis a signe, where these are, the true Church is, as by the Eagles gathering together you may finde the carcassee; and by the swarms of wasps and flies the honey; not because they make it, but devour it.*

1. Tim. 4. 12

*The Church indeed is by these locusts much d-faced and debased, but not nullified; for these herds of swine being violently rushed into the Temple, do onely pollute it, not destroy it. To argue, that the Church of England is no true Church, because there are many seducers, apostates and blasphemers amongst them, is so absurd, that the contrary Conclusion is most solid and true: for if it were not a true Church, the Diavel would not thus furiously war against it: there would not be such traps and snares devised to catch mens souls in as there are. No man (much lesse the Diavel, that spiritual Foulter, that great spider of bell) will lay snares to catch tame birds that he hath in a cage already. As Christ by his spiritual fishermen catcheth souls in the Divels ponds and feeds them in his own: so the Diavel alwayes goes about with his unawful nets and poisonous baits to catch men in Christs pond, the Church, and carry them into the black sea of eternal misery. Where the spiritual seed is sown, there the birds of bell will be picking, and plucking of it up. The notablest Cheaters usually frequent the greatest Fairs: We speak in reference to that Reformation begun in England: to which the Romish Cheaters did resort. The purest Church is most commonly pestered with the vilest Hereticks, as the fairest fountain with the foulest toads.*

*Since these Philistims the Papists are thus upon us, 'tis very necessary that we play the part of Christian men, that whether we live or dye, we may have the hellish blot of Antichristianism wiped off from our names; which we can no better do, then by freeing our Religion from that a'person which the Papists cast upon it. In Queen Maryes dayes the Mariyrs dyed under the aspersion of Hereticks; in these dayes they are like to suffer by the Spanish Popish Faction, as Antichristian men and woman; it's therefore not impertinent to the thing in hand, to tell in a word, how we came to separate from the Church of Rome.*

*The*

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*The Church of Rome (you must know) was once a pure Church, and is continued so the longest of any Church; for when the Eastern, Asian, and Affrican Churches most foully fell into many desperate Errors, especially that of the Arian Heresie, she kept her garments clean, and became a shelter to Orthodox Fugitives: all this while there was not the least ground for any Orthodox national Church to separate from her, as on all sides 'tis granted; we mean for near four hundred years after Christ; for until after the year of Christ 350. We find not any of the Roman Bishops any other then such as became the Angels of the Church, and faithful Overseers of Gods flock. The first that we find polluted with the Arian Heresie, was Liberius, who soon recollecteth himself, shakes off the Heresie, and dies a Confessor. As for the Foppies fasthered upon these Primitive Bishops of Rome by Ciaconius, and Lambertus, Geuterus, Ilodorus, Mercator, and several other of the Popish Writers, they are in no wise to be credited, such acts being scarce possible, much less probable to be acted by the Bishops of Rome in such times of persecution under the Pagan Empire.*

*After Constantine had cast down the Pagan Emperors, and made Romes Imperial Scepter to bow to Christs Cross, the Clergy became the greatest Court-Favourites; hereupon they grew in a short time great in power and wealth, being totally freed from the iron rod of the Heathen Emperors.*

*Wealth and ease (not simply, but by accident) begat security, and security (the foundation of all Church mischief) begat Pride, Luxury, and Heresie, which by little and little excluded that Primitive Purity once to be found in the Church of Rome. Now began Monks (quatenus Monks) to be in great esteem, and then Tapers were brought into the Church, and then that trifagium (pretended to be taught by Angels) Sancte Deus, Sancte fortis, Sancte & immortalis; then they brought in adorning of Churches, and the opinion of Purgatory, with a fained pretence, that the Bishop of Rome had power to chastise stubborn souls there: Then began the Bishops of Rome, or Patriarchs, to shoulder with the Emperors, and excommunicate them for not giving the sup riority to Bishops, and to excommunicate Bishops of other Diocesses where they had nothing to do; then was the Chancel divided from the Church, and extreme unction to be ministred to dying men; and soon after Pelagius began to claim a Supremacy from Christ himself. Thus did the Angel of the Church of Rome become a Star fallen from hea-*

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Greg. Mor. 4.  
cap. 40.

Hormisd. Ex-  
communic. of  
Anastasius the  
Emperor, Ann.  
510.

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ven to earth (*Revel. 9.1,2.*) who set open the bottomless pit, whose smোক soon darkned the Sun and the air.

After Gregory the great and Sabinianus, succeeded Boniface the third, about the year of Christ 605. he obtained of Phocas the usurping Emperor (who got to the Throne by the murder of his Master) that usurped title of Supremacy, that the Church of Rome should be called the supreme head of all other Churches. Here the Star fallen from heaven became the Beast of the Sea (as learned Priedeaux observes) with seven heads and ten horns, at leastwise began to appear so, *Revel. 13.1.*

Herein the Antichrist the son resembles the Pope his Father.

Soon after this, Churches became Sanctuaries for Thieves and Murderers, by the Popes order; Lay-Monks were made equal with Ordained Ministers in the execution of their Office; Witnesses at the Font were forbid to marry each other: Churches were superstitiously deck'd: Holy-dayes appointed, and superstitiously enjoined; Priests strictly forbidden to marry, and enjoined to shave their heads; Latine Service introduced by Popish injunction into other Churches; upon which the Popes daily inchoached by the usurpation of their Faction in other Nations: Christian Burial was prohibited to those persons, be they never so great, that should deny the Popes Supremacy; the Liturgy of the Church augmented and put into tune to be sung; the Paxe enjoined to be kissed, the usurped Title of the Vicar of Christ given to Popes, and the Roman Emperors Authority contemned by them; they making their leige Masters to kiss their feet: Images were brought into the Church, and Emperors not permitted to pull them down: Rebellion against Emperors was taught upon this account, so that the Emperors for withstanding Images, lost the Roman Throne. Sacrifices and Prayers were enjoined to be made for the dead: Kings of forrain Kingdomes, were by the Popes Usurpation, dethroned; Bishopricks, as it were by a Conquest, subjected daily to the Sea of Rome: Bastards, Bribers, Rebels, beastly Fellows, Atheists, and Magicians, for the most part, possessed the Episcopal Chair of Rome; which makes Bellarmine call these times, *Sæculum inscelix.*

1 Tim. 4.1,2,3

The Sun and the Air were miserably darkned by these hellish locusts; these times were full of ignorance and prophaneity, whereby the Church was miserably eclipsed and deformed through the prevailing Factions of the scandalous Roman Clergy usurping the Roman Throne, as well as the Pontifick Seat; yet was not the Roman Church utterly defaced or unchurched hereby, for notwithstanding

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standing the prevailing Faction in Rome gave themselves to such abominable wickedness, and persisted in it; so that one in his Learned History of the Roman Bishops, saith, They proceeded from usurping Nimrods, to luxurious Sodomites; and from luxurious Sodomites, to Egyptian Magicians; and from Egyptian Magicians, to devouring Abaddons; and from devouring Abaddons to incurable Babylonians: yet it is most probable that in Rome it self there were to be found Godly Ministers and people, that were none of the time servers, as it is manifest there were in other Churches where the Popes and their Faction usurped a Power.

This is most certain, that in Rome it self, until the Pope and his Faction became incurable Babylonians, men might with freeness profess and practise the principles of true religion: The Apostles Creed, the ten Commandments, and the Lords Prayer, the sum of a Christians Faith, Worship and Obedience, were alwaies in profession maintained in the Roman Church, though violently opposed by the wicked practices of the Pontifick Professors.

So that there was no absolute necessity for other Churches to renounce the Church of Rome, but only the Vices, and Corruptions, and Heresies of a prevailing Faction in the Church of Rome, which both the Kings and the Clergy of England (since William the Norman, Successor to the Saxons) have in every Age manifestly done; and not only England, but other Churches also: for when they (as we said) came to be incurable Babylonians, the Churches in Germany, and France, and England cryed out aloud of them: Guicciardine, Mantuan, Sanavarola, and Machiavel, all of them laid out to publick view the villany of the Papacy. Machiavel was a discoverer of the hellish policie used by the Pope and his creatures, not an allower or practitioner of that black Art he discovered. And in Leo the Tenth's time Budeus, Mirandula, Erasmus, Stapulensis, and others both learned and grave, publickly derided and reprov'd the Roman Apostasie and corruption. So far did Erasmus leave the Roman Church, and cleave to the reformation beginning in Germany, that a witty Popeling thus plays upon his name,

Si sit [eras] verbum, [mus] nomen, quid sit Erasmus?

Participium. —————

Signifying, that he took part With the Church of Rome, and part With the Protestants, (so called a little afterwards) as a Participle doth part of a Verb, and part of a Noun.

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*The German Churches gave no lesse then Centum gravamina to the Legate of Adrian 6. desiring a speedy redresse of them; and the secular Estates (both of the higher and lower sort) of the Empire, did beseech his Holynesse to remove those grievances, or else they themselves would. This Pope ingenuously confesseth, that the Chair of Rome was very filthy; in hac sede sancta (saith he) aliquot jam annis multa abominanda fuisse. This stirring of the German States revived Luther, who stomacking the Dominican pardon-seller Tercelius, had writ against that sinfull trade in Leos time; and now in Adrians time, finding more friends then he expected, he designs the abolishing of the Masse, and the framing of a new Liturgie.*

In fascicul.  
rerum expe-  
tendarum.

*The Pope and his faction fearing to what this of Luthers might come, writ to the Emperour and the German Princes to suppress Luthers doctrines. Thereupon, a general councel was desired as the means of reconciliation, which was at last granted, and called to sit at Trent. They had three severall meetings at Trent. In the third Session of the first meeting, they, i.e. the Popes packe party, decreed, that the old Latine translation should only be used and authenticke in Schools and Churches. In the fourth Session they decreed, that original sin was so taken away in Baptism, that the concupiscence which remains after Baptism, is not to be accounted a sin untill we consent thereto: and farther they decreed as truth, that the Mother of Christ was not conceived in original sin.*

*In the fifth Session they decreed, that since the fall, there remains a freedom in mans will to good, which being excited, concurs with Gods grace.*

*In the seventh Session, seven Sacraments were decreed; after this, the Pope removes the Councel to Bononia, which discontents the Emperour, which puts an end to the Councell for that time.*

*At the second meeting of the Bishops in the councell of Trent, the King of France declared (as the Queen of England before had done) that neither he nor his Subjects were bound to obey a Convention of Bishops; whose design was meerly thereby to advantage the private interest of the Pope, to the generall disprofit of the Church.*

*At the second Session, the doctrine of Transubstantiation was established.*

*At the third Session, that penance and extreme unction were*

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*new Testament Sacraments. At this Session the Protestants would, but were not permitted to bring in their confession of faith, the Popes Legat withstanding them. The wars then breaking out in Germany, the council was dismissed.*

*Nine years after, they met again the third time. At the fifth Session whereof, they decreed, that it was in the power of the Pope to dispose of the Sacramentary elements as he saw expedient for the good of the people, provided that the substance were kept. Thus denying the cup in the Communion to the people.*

*At the sixth Session 'twas concluded, that the whole Mass was a propitiatory sacrifice for quick and dead, and whoever should say otherwise, should be accursed.*

*At the eight Session, they pronounce him accursed who shall deny that the Church hath power to dispense with Gods Law, Lev. 18. in giving liberty to incestuous matches against the word, and forbidding lawful matches according to the word.*

*At their last Session, they confirmed the doctrine of Purgatory, Invocation of Saints, bowing to images, giving of indulgences, and preserving of reliques; and with an excommunication of all hereticks in generall, they dissolved the counsell.*

*By excommunication of all hereticks, they meant all those that should withstand any of their canons which they had decreed. Here the Church of Rome and the Protestants parted; and if it be seriously viewed on both sides by a clear and impartial eye, 'tis manifest that the Church (if you'll call a faction so) of Rome left us. Pope Adrian 6. acknowledged, that the Church and chair of Rome was at that time in many things abominable.*

*The German, English, and French Churches desired that those abominations might be purged out; for this end a generall councill was desired, and under pretence of granting it, a party of men were packed to oppose this end, and carry on a contrary designe, to the ruine of those who desired a reformation; and in stead of removing those grievances, established them: Which now of these two parties is in the right? They that kept their faces Zion ward in the reformation of a Church generally acknowledged to be corrupted; or they that hardened their necks in a resolved obstinacie to persist in that corruption, and added much more abominable corruption to it, and established it by a law, and made those that departed from their abominations, to become a prey to them.*

*This is the true safe betwixt us and Rome: The faction of Rome*



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Rome pretended with us (whose hearts were set upon a reformation) to reform; but in stead thereof established those very grievances the Church complained of; hereby 'tis manifest, that they starting aside like a deceitfull bow, left us in the high way of a reformation. If we have left them, 'tis because they have left the truth; whiles error was in a private faction in Rome, though 'twere damnable, yet we left not that Church; but when that private faction so prevail'd as to establish damnable heresie by a Law, and excommunicated all that would not drink of the same poisonous Cup with them, then 'twas high time to leave their Communion, notwithstanding they usurp the name of the Catholick Church.

The Church of England left not the Church of Rome because governed by Bishops, but because those Bishops were become Starrs fallen from heaven to earth, apostatized toto cælo, from their primitive institution. The See of Rome is become the beast of the Sea, with seven heads and ten hornes, and upon it's heads the names of blasphemy: The inhabitants of the earth have been made drunk with the wine of Romes fornication, therefore we come out from Rome: and herein we have obeyed the voice of our Lord Jesus, Revel. 18. 4. We never held Bishops, quatenus Bishops, Antichristian: though many Schismaticks and ignorant zelots have builded high upon that stramennous foundation; which since, the Jesuites by their Gunpowder plots, have nutly fired about their ears.

It is true indeed, the German, French and British reformers that left Rome, or rather, were left of Rome, could never attain to that reformation was requisite, and they desired; and the reason thereof is generally known: For Rome with her Allies was alwaies so potent against them, that it is rather to be admired they have a being, then to be complained of that they have attained to no better a being. The Churches beyond the Seas, both in Germany and France, by reason of their innumerable number of potent enemies, were constrained to do what they might, not what they would: happy they that they may eat the Manna of true Doctrine, though under the tents of an incomplete and insollid government. Those Churches are like the wounded man betwixt Jericho and Jerusalem, they have met with a friend that hath powred oyl into their wounds, and brought them to an Inn; but that Inn of government is not (I think) their proper home; however, happy they, they are got safe out of the bloody hands of Romish thieves, unto that Inn;

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God send them from thence safe home. Let's be thankful for pure Doctrine, that's the Ark; but let's not rest till we have lodg'd it within the Temple of right Government.

I have oft thought, that the white linnen of the Saints, signifies the right Government of the Church, which is the Churches upper garment: if so, then let them wait with patience; for this white linnen they shall not wear untill the Witnesses are risen: the Witnesses are yet in sack-cloth, or actually slain; when they are restored, this white Vesture of Church-Government shall be restored to the Church in splendor. Let us not censure, but pity and pray for those Churches that have not on this white garment: confident I am, that it is not for want of will, but power, that all this while many reformed Churches have it not on. I cannot forget **Bergermannus's** words in the Assembly of Dort (as I have them from a good hand) to the Bishop of Landaff; who, when he had declared to him how the cause of the German divisions was for want of right Discipline, he makes this affectionate reple in the midst of that Assembly, *Domine, nos non sumus adeo scilices.*

The Churches that protested against the Babylonish abominations established by the Popish faction at the council of Trent, have ever since born the name and title of the Reformed churches; not that all or any of them are perfectly reformed; for many of them are corrupt in severall doctrinal points, and the most of them deficient as to the pattern of primitive government, or as the sacred Rule requires.

Amongst these reformed churches, England hath alwayes been esteemed the purest, as being most conformable to primitive purity and the word, both in Doctrine and Discipline. This appears even from the pens of the Heads of other Reformed churches; such as Calvin, Camerarius, Melancton, Bucer, Beza, Zanchie, Molineus, Caufabon, Fergevil, Saravia, and others, who many of them confesse in plain words, and all by consequence conclude, That the church of England, of any church in the world, comes the nearest to the Apostolick rule.

Yet for all this, what by reason of the Popish pollutions on one hand, and schismatical Separatists on the other hand, the church of England could never put on that white garment of pure Discipline she so much endeavoured: for though the Temple of Doctrine was purged, and the walls of Discipline raised to a comely height, under which the church flourished in Queen Elizabeth's and King James



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James his dayes; yet the Romish foxes in sheeps clothing crept up the wall of Discipline in King Charles his time, and laid the church open (as it is this day) to the bloody cruelty of the Babylonians. The popish Prelats (or rather the Spanish Faction, then and ever since prevailing, informing them) knew the way to popish Doctrine was first to bring in popish Discipline; which produced a double effect tending to their end: For hereby cities and countreies (non ignota loquor) were filled with superstition and profanenesse, having liberty from the Prelates to profane the Lords day: and we all know how great enemies superstition and profanenesse have in all ages been to a powerfull and orthodox Ministry. Which Ministry was hereby not onely exposed to the scorn and hatred of the people, but also made liable to the Prelates persecution; for did they but withstand their popish Innovations, or but a little swerve from their rigorous injunctions, immediately followed bitter persecutions: thereby many eminently learned and godly Ministers (as you may read in Mr. Clarks Lives, an impartial Writer) were silenced, suspended, vexed, discouraged, sequestred, imprisoned, and some enforced to leave the Kingdoms: Mean while, superstitious, scandalous, popish and profane persons were admitted into Orders, countenanced, encouraged, and preferred: Thus did the prevailing Faction of popish Prelates (for all were not so) prove like those Angels Revel. 7. 1. holding the winds of the Gospel from blowing on the Church of England. Nor was this all; but needs must these Popish Reformers go to Scotland, an ancient Reformed Church, that was no enemy to the ancient primitive Government of Bishops, and kept the Doctrine of Christ pure, though God, for her security and profaneness had many things against her, of which this rod was a special warning.

The Church of Scotland rejecting the usurpation of the English Prelates, who did arrogate jurisdiction, in going about to exercise an unknown Jurisdiction over them; these revengefull Prelates putting off all humanity and Christianity, to satisfy their hellish lusts, thought it more fit, that their Sovereign the Lords Anointed should hazard his own life and the lives of his Nobles, together with the losse of the blood of innocent Protestants, the Kings faithfull Subjects on both sides, in an unnatural War, to the reproach of Religion, the endangering of both Kingdoms, and the infinite expence of treasure, then they be crossed in carrying on their designs against the innocent Church of Scotland.

This

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*This War begun by them, was the beginning of the Brittish Wars, which Wars have ruined the Brittish Royall Family, the Brittish Nobles, with many of their Families, the ancient Brittish Laws, and the Brittish reformed Church, and all begun by a brutish Clergie in that Church: Cursed be their wrath, for it is cruell. These fire-brands of State made the Bishops odious to the Gentry and Commonalty of both the Nations; insomuch that when a Parliament was called, which they were accidentally the cause of, a certain party of the Commons of the Parliament, animated by the preposterous Petitions of the over-zealous people, and (\*tis more then probable) incouraged by some of the covetous Nobility, who thereby intended to make purchase of their Lands, resolved to be satisfied with nothing but the utter extirpation of Episcopacy. Here a fallacy was put upon the honest hearted Protestants in the Kingdome; for the subtil Lawyers of the House of Commons, whose Speeches were alwayes most prevalent in that House, envying the wealth and dignity of the Clergie, vehemently pressed, that in stead of questioning the guilty, they would accuse all the Bishops; and in stead of questioning their persons, they would put down their Order, purposely to take away the Jurisdiction. This was carried on by a private faction of Politicians in the House, who drew in many honest men themselves into the Designe; which, although not then, yet since hath been discovered.*

*The Prelates (it mainly concerning them) at that time clearly discovered the Designe, and thereupon were most firmly united. Whereas, had it been for a personall reformation amongst them, (which the grave and moderate Members desired) or removing Innovations brought in by the Popish Faction amongst them, they would many of them have hung more loose, if not altogether sided with the Parliament against the upholders of any Doctrines or Discipline against the true Reformed Religion: especially since the King declared himself at this time for a reformation of abuses crept into the Church, and having respect unto tender consciences. But here lieth such a mystery of iniquity, that the wisest and most scrupulous in States mysteries cannot discover. On whom to charge the overthrow of Episcopacy, and the Church Government, of a long time continued in their hands, in the general we know: but on whom to charge the designs against the Protestant Religion in their overthrow, We know not; or at least wise, nunc non est narrandi locus.*

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*It is true, the Primate of England with the insolent faction at Court, became odious to the Nobility and Gentry about the Court; and those of his faction elsewhere stepping up into civill Offices in the State, made them odious to the Lawyers of the Kingdoms, whose Offices they usurped.*

*The schismaticall Separatists made it one of the chief principles of their Religion to oppose them; concluding that man to have true illumination to salvation, that had his eyes opened to see Episcopacy to be Antichristian.*

*The generality of the sincere Professors of the Gospel were much grieved at the barbarous rigour of their Discipline, in suspending, silencing, and molesting learned, godly, orthodox Ministers, because they would not wear a Surplice, signe with the Crosse, stand at the Creed, kneel at the Sacrament, observe a superstitious holi-day: but most of all they were grieved that such persecution should befall them for refusing to read the book of Sports to their people; a most abominable book, giving liberty to people to profane the Lords day.*

*The people also generally disliked their rigour in citing them to their Courts for working on Holi-dayes, or marrying without a Licence, or upon a groundlesse suspicion of in chastitie: Many such poor pretences, meerly to drain the peoples purses, did their Officers make.*

*Thus had the Prelaticke party drawn the odium of the Nobility, Gentry, and Commonalty upon them; and now a Parliament being called, and in that Parliament severall Members of both Houses, professed enemies to their Degree; and not onely to their degree in the Church as Bishops, but to their Office (as since they professe) as Ministers, upon what designe may easily be conjectured. These members also being popular, took the opportunity of lifting these Protestant Churches off their hinges, whiles the eyes of all men were on them for a Reformation: Here, I say, was the fallacy, that whiles they pretended to root out Popish pollution, they struck at the very root of Primitive purity: whiles they pretended to reform Episcopacy, they struck at the very Office of the Ministry, as now that wound being searched to the bottom, discovers to us.*

*The King and his party saw to the bottom of this wound many yeers since: Those Remonstrances now seem full of Prophecies, which we have seen fulfilled.*

But

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But lest we should seem to throw dirt upon the Parliament, and the Parliaments cause, we must distinguish of a threefold party which sate in the house; in plain truth, the Parliaments covenant distinguisheth them. There was a Popish party, a Protestant party, and a Schismaticall party; the Protestant party made this covenant against the other two parties. This Protestant party maintained the Protestant cause against all other parties.

No Protestant can be ignorant, how much those Worthies that maintained the protestant cause, are by a brutish rabble of degenerate protestants slandered and reproached: and how much the cause of God suffers hereby, to the causing of many a good Christian to stumble and fall; dark providences, are as dangerous as deep questions to a weak Christian; both make him to stagger. Prosperous apostates, and successfull predominant hypocrites are like land-markes removed, that shipwrack the ignorant marriner that steeres towards them.

In good truth, our land-markes are removed, and few Pilots this day are to be found, to steere us into the harbour of truth and peace. Some say, loe here is Christ; and others, loe there is Christ: Some say, loe here is Antichrist; and others, loe there is Antichrist; and hereby (if 'twere possible) they would deceive the very Elect.

Those called the Presbyterians are decryd by all opposit parties; as the Antichristian party; and they wittily quibble on one part, and say their covenant which they made for the maintaining of Religion in doctrine and discipline against Popery on one hand, and Schisme on the other; together with the preservation of the Kings person, and the fundamentall laws, hath just 666 words in it, the number of the beast; and thence they conclude, the Protestant Religion, the King, and the Fundamentall Laws to be Antichristian.

Others, who seem more rational, lay it to their charge as unwarrantable, 1. In taking up Armes against the King, and inciting the People thereto. 2. in making a Covenant contrary to Law, and imposing it on the Kings Subjects against his pleasure. 3. In robbing of the Church of it's lands. 4. In not establishing the King according to their former remonstrances, when it was in their power.

Two things are here to be premised before we proceed.

1. That Parliaments are of as great antiquity in a national Church, as Monarks over that Church: here's the difference; the one

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is an humane Institution approved of God; the other, the Monark, is a divine Institution, immediately ordained of God to be the Ruler of his people. This is clear in Moses, and the 70 under him, chosen by him, and afterwards approved by God.

2. To our purpose: The Parliament of England was called by the King, chosen freely by the people, assembled at Westminster, and established by the King; where they sat freely, and voted freely.

Here they became formally our Rulers: and Of the Rulers of the people we are not to speak evil. Charity hopeth all things, and is not easily provoked.

As to the Parliaments taking up of Arms, the Question is, whether they did it legally? That a Parliament may leave an Armie in the absence of the King, is out of doubt legal; for Commune periculum, commune auxilium petit. But to levie it against the King, was absolutely illegal. Now the Parliament in their Remonstrances, Petitions and Applications to the King, acquitted themselves of any such rebellious attempts, making their War but merely Defensive. Now whether this were legal in the Parliament, is very questionable; many good men are divided about the question: For say these of the Negative part, When those of the Affirmative plead a necessity for what they did, making *Salus populi supremam esse Legem*: say they, There can be no necessity pleaded against a morall precept; neither in the reality of the thing was there any necessity; only and at the most, probability of evil to ensue, if the King should come without resistance with an Army to London: Nor by the rule of Charity, was there so much as a probability; for the King declared, that he would preserve the Lawes, the Religion, and the Parliament of England as carefully as his own Family; and why might not he be beleev'd as well, if not more and before the Parliament? Further, say they, The Parliament as Subjects, ought to keep to the Rule, to act within their Sphere, leaving the Success to God: The King called them not thither to dispute his Authority, nor could the people that chose them give them any such Commission: Let the guilt of blood, or Injustice, or Tyranny, lie upon the King; there was a righteous God would call him one day to a severe account for such actions, when they as loyal Subjects, suffering by him, would be vindicated and justified in the eyes of all the people.

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On the other side, say they of the Affirmative part, The Case is far otherwise: for the Parliament kept to the rule; they legally attached those persons of Treason, who had endeavoured to overthrow the Magna Charta of the Kingdom, and to overthrow the Protestant Religion; these guilty persons fled from a legall trial, prevailed with the King to remove himself from his Parliament, that so he might be a Sanctuary to them: The Parliament in their legall proceedings against them, found resistance, and perceived that these guilty persons (under a false pretence of defending the Kings Person) banded themselves against their legall Judges, and gathered great numbers of armed men, in a rebellious manner to oppose those two supreme Courts from whom they fled. To suppress and apprehend these persons, the Parliament might command aid from the Kings Subjects; otherwise wee shall deny that priviledg to the Parliament, which the law in such a case allows a petty Constable: For the King to protect such armed men, is contrary to Law; et quicquid contra legem fit, pro infecto habetur, say the most learned in our Laws: in such a case the Kings Commission is invalid; for Nihil potest Rex quam quod de jure potest, saith Comines. Who should protect the Magna Charta of England in the absence of the King, but the Parliament of England? and who should defend the Courts of Judicature in the absence of the King, against those of their prisoners that were broke from them, and now making head against them, but the Parliament? and how should they defend them against men in arms, but in raising men in arms against them? Whereat 'tis objected, They raised men against the King: They answer negatively, and bid us read their Declarations, their Remonstrances, their Commissions to their Generals, their Protestations, and their Covenant which they solemnly swore to God, with their hands lifted up to him, to preserve the Kings Person, Honour and Estate.

2. As to that of the illegality of the Covenant, in making it without the King, and imposing it on his Subjects against his will.

They answer, that they did it, to declare to his Majestie and the world, how sincerely they were knit in loyal affection to his Person and Dignity; that without any compulsion they would solemnly swear to God, when they could not to him, that they had no intention to diminish his just rights: and that they never ordered that any should take that Covenant, but such as entered into their service, or were conversant with them; that so all their  
servants



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servants might be the Kings true Subjects; however some presumptuous Committees (without any order from them) and severall other pragmatick fellows made it a snare to tender consciences of the Kings party, by pressing it upon them, and oppressing those that refused it: This was doubtlesse a grosse sinne, but it cannot properly be laid to their charge, as if they thereby intended to make a party for themselves against the King; but to make all Within their Garisons and Commands, both Ministers and People, true Subjects to the King, to the Lawes, and the Protestant Religion. Whiles this was strictly observed in the Parliaments Quarters, Jesuites and Popish Priests were not so frequent, nor so bold, as since they have beene amongst us.

3. As to that of throwing down of Bishops, a double scandal is taken, if not given thereby: 1. in their manner of proceeding without and against the King; which in it self was absolute usurpation; for though they did send to the King to passe it, yet they resolved upon his denial, to proceed: Which was an absolute denyall of his Negative voyce, in which implicitly they denyed him to be their Sovereign.

2. In throwing down the ancient Government of the Church by Bishops; which Government hath continued in the Church since the Apostles time unquestioned, until Within these hundred yeers; and then the Orthodox onely questioned their Persons, not their Office; onely the Anabaptists cryed down the Office as Antichristian.

Now for the Parliament (under pretence of Reformation of Religion) to cast off that primitive Government (universally received in the Churches) without and against the consent of the King, and solemnly ingage others in the same thing, seems to be a most rash and inconsiderate act, done out of blinde mislead zeale; or an ungodly act, done wilfully to bring to ruine the Protestant Church of England, to rob the Church of its Maintenance, and ruine the learned Clergie of the Nation.

Here we must answer, lest both innocent persons and a good Cause suffer.

1. The Parliament intended not, by throwing down the English Hierarchie, to throw down any Worship, Discipline, or Government according to the word of God; for then their second Article

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ticle would clasp with the first in the Covenant: so that their meaning is, they will extirpate so much of Prelacy as shall be found contrary to the word of God, and the Example of the best reformed Churches: I suppose by Churches, they meant the purest Primitive Churches; for all these late Reformed Protestant Churches did, before we thought of a Reformation, yield, that we were better reformed than they. We hold the Calvinists the best reformed Churches: but saith learned Beza, to the praise of the English Protestant Bishops, Let the Church of England enjoy this singular bounty of God, which I wish may be hers for ever. So far was he from thinking it a piece of Reformation to pull them down.

*Fruatur sanè i-  
stâ Dei singula-  
ri beneficiâ,â,  
quæ utinam illi  
sit perpetua.*

*Ep. ad Sarav.  
Calv. de neces-  
sit. Bucer de  
Reg. Chr. Me-  
lanc. Ep. Luth.  
Luth. Smalc.  
Art. 10.*

Calvin, Bucer, Luther, Melancton, Zanchy, Chamier, are all of them no enemies to Bishops, though professed enemies to the Superstitious, Idolatrous Practices of Bishops in that Age. Every solid Protestant is so far from thinking the Office of a Bishop to be Antichristian, that he rather thinks it a high degree of Antichristianism to oppose that Office; this is (as we have shewed) to deny the Father and the Son; for he that denyleth an Apostle, or the Successors of an Apostle, in the Office of the Ministry, denyleth Christ, and he that denyleth Christ, denyleth God that sent him. Charity therefore makes me hope, that the sincere Protestants (what ever other subtil Foxes designed) intended no otherwise by that second Article in the Covenant, then to reduce the Church of England to a Primitive Purity, by removing Popish Prelates, and all those humane Institutions depending on the English Hierarchy: if through Error they were misled from the right means to this end, the discovery of that Error may seasonably reduce them into a right way; for wise men never think it a shame to repent.

It is most certain, that the intent of the sincere Covenanters was to refine, not ruine the Ministry: by pulling down the English Hierarchy, they struck not at the order of the Ministry, but at the degree of Episcopacy; they struck at the Discipline of the English Church therein, more then at the Ministry; for they pulled down Bishops as they were Superintendants over their brethren, not as Ministers; so that they took away their degree above their brethren, but left them standing in their order as Ministers. Bishops lost not their Order by the Covenant, but their Degree; for though they  
are



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are in a distinct degree above the Presbyters, which have ever been allowed them in the purest Churches since Christ time, yet they never were a distinct order from the Presbyters, neither the Scripture nor the Fathers make them so; so that Arius an ancient Writer, in that saith truth; a Bishop and a Presbyter are joined in the same Commission; the Bishop imposeth hands, so doth the Presbyter; the Bishop administers the Sacraments, and dispenseth the Ordinances, so doth the Presbyter; so that essentially there is no difference betwixt them, what is, is only gradual.

Now here lies the great question, Whence they had this degree above their fellow Ministers in the Church? If they had this from Apostolical Institution, then without all doubt it was a grievous sin in any Civil Power to pull it down, and they that covenanted so to do, did unadvisedly and foolishly: But if this degree of Episcopacy be but an Ecclesiastical Institution, though of great Antiquity, the case is altered, there cannot be an absolute necessity of its immutability: Meer humane Institutions admit of alterations. Hierom and Epiphanius say, They were set up as a remedy against Schism and Heresie, long after Presbytery.

But (to come to the thing) suppose this degree to be (as probably it is) an Apostolical Institution, which continued unquestionable in the Church for many hundred years. Yet here the question will still be? Whether since the grand Apostasie that Paul prophesies of, there hath not been an Apostasie from this Institution? Whether this Institution in the Apostasie did not contract much corruption? This is granted by all the Protestant English Bishops, especially by the late Lord Primate of England, B. Laud in his Conference with Fisher; Bishop Jewel and Bishop Downam; hence these two latter conclude, That the Hierarchy of Rome is so corrupted and apostatized from its Primitive Institution, that it is become the Antichristian State; nay, more then that, they call it the Antichrist.

That question then which concerns us, is, Whether the Hierarchy of England were so exactly conformable to the Primitive Institution, as that it needed no alteration? These two things are granted:

1. That the persons in that Hierarchy needed to be reformed; for some of them were professed Papists, and the most of them bitter enemies to a powerful and a painful Orthodox Ministry.

2. That whatsoever is built upon an humane foundation, may  
upon

In toto orbe decretum est, ut unus de Presbyteris electus, superponeretur ceteris, ut schismatum semina tollerentur.  
Hierom.

B. Jewel.  
B. Downam de Antichristo.

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Case of Tc-  
nures 35.

upon humane or divine considerations be taken down again : if so, then those Titles, Offices and Dignities conferred meerly by men, may be taken away : but the title of Lord-Bishop, Dean, Arch-Deacon, Chancellor, Vicar-Generall, Commissary, Official, Surrogate, Register, Promoter &c. Of which our English Hierarchical politie was compacted, were meerly humane titles and offices, as appears upon record. In 16 of Rich. 2. Chap. 1. we find the English Bishops first putting on the title of Spiritual Lords, though as Barons long before (in William of Normandy's time, who conferred that temporall honor on them) they claimed a place in the house of Peeres. These acts of grace conferred by the Kings of England on their Clergy, argued their piety and true affection to religion. Nor did those honours they conferred on the Clergie make those persons, much lesse their office, as some foolishly affirm, Antichristian ; only thus much, it argues them mutable ; that civil power that changeth them, so farre, changeth not a divine institution.

So farre therefore as the alteration that the Parliament of England made in the Hierarchy of England, was not against the primitive institution ; so farre, for the matter of it, it was lawfull : but as for their manner of proceeding in it, without and against the Kings consent, let him that hath skill vindicate them. I am sure none that know the duties of the second Table, and are sincerely pious, will dare to applaud it, or once open their mouth to plead for it.

My aym is onely to vindicate the Parliaments Cause from that fowl aspersiō of Antichristianisme cast upon it : as for many of their particular acts, they are inexcusable.

4. Another great Scandall taken and given, is, that the Parliament not only took away the dignities of the Clergy, but the estates of the Clergie.

What shall we make for an answer to this monstrous Crime ? Before we say any thing to this, we wil make a step back to former times.

We shall find the house of Commons almost as full of envie, as of age, against the Clergies Wealth. In the ninth of Hen. 4<sup>th</sup>, we shall find the lower House exhibited a bill against the riches of the Clergie ; wherein they signifie to the King, that he may possesse so much of the temporall possessions of the Clergie, as will maintain One hundred and fifty Earles, One thousand five  
hun-

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*hundred Knights, six thousand two hundred Esquires, and One hundred Hospitals: had the King been as covetous as the Commons were base, the Clergy had not been left a prey to his successors.*

*In Henry the Eighth his reign, the Lords and Commons fell upon the Clergy for their fleece; took from them (as saith Cambden) in England and Wales, Six hundred forty five Monasteries; they dissolved ninety Colledges, and of Chanteries and fire Chappels two thousand three hundred seventy four, of Hospitals One hundred and ten; The yearly value being 161100<sup>l</sup>. Besides the stocks of Cattel which the poor men and their families possessed, which they took and sold. Also the timber, lead, bells, the plate, and other rich Ornaments of the Church; which they robbed and spoiled the Church of.*

*And in the Reign of King Charles, the last Parliament that that King called: which was the gladdning of the hearts of all the people of the Kingdom, whose eyes were fixed upon them, in hopes of enjoying some eminent good from them: these alone, without and against the consent of the King, fell upon the Clergies Estates, and swept all that away which King Henry left.*

*What shall we say here? That we may not condemn the righteous with the wicked, we answer,*

1. *They never pretended at the first to any such thing; Ab initio non fuit sic: they covenanted no such thing: and the most of those that were secluded and imprisoned, were professed enemies to the alienating of the Church Lands from the Church, and alwayes so declared themselves. Lands given to the Church are sacred things, and he that alienates them, steals from God: Indeed, it is the part of the Civil Magistrate to restore to the Widow, the fatherlesse, and the oppressed, those Lands that the Clergie fraudulently got from them, though they have long possessed them: And also to restore that Land they have gotten from the Crown: But to take away by force the lawfull rights and possessions of the Church, under pretence of Reformation, is both grosse Hypocrisie, and abominable Sacriledge. For my owne part, I really beleeeve, That God is this day punishing the Royall Family for that sin of their Fore-fathers: Henry the Eighth's sins are not yet forgot, chiefly that of Sacriledge; God will punish to the third and fourth generation, except we repent of those sins*  
by

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by endeavouring a reformation. And as for the Church-robbers of this age, wait but a while, and without their repentance, you shall see misery and shame upon them; God will find them out: It hath been observed, that scarce any prospered an age with the alienated Lands of the Church.

In Henry the Eighth's time, many, who before they griped it, lived well; after they got it, decayed and were brought to beggery and great want: That sacred flesh stollen from the Altar, had a cole in it, which burnt up their nests where their other store lay. God grant the guilty of this age repentance for this crying sin; otherwise, let David's deprecation be fulfilled upon them, Psalm 83. 11, 12. Make them like Oreb and Zeeb, as Zeba and Zalmunna, who said, Let us take to our selves the houses of God in possession, &c.

As to that scandall, That when the Parliament had an opportunity to declare to the world, that all their Remonstrances, Declarations, Vows, Protections, and Covenants, proceeded from a sincere heart, by establishing the King, when they had drove evill Counsel from about him; that then, directly Contrary to those declarations and vows, they began upon new termes with him, they must have the sword put into their hands, else they could not trust him; and necessity and self preservation put them upon it: The self same arguments that were used (as a just judgement upon them) in their overthrow, which soon followed.

To this there is a double answer by divers persons; a witty one, and a pious one.

Some say, that the King desired, for the Satisfaction of all parties, a treaty with his Parliament: before he came to be reestablished, and that upon the surest grounds of reason and policie, it was on both sides thought most fit for to have it: yet it had been most Religious in the Parliament, and more for the honour of their cause, if not for the safety of it, to have kept to their former Declarations, and performed their word and publick promises made therein.

Others more piously say, and those formerly of the House, God in justice hath overthrown our policie with others sinful policie. God shews us our own sins in their lively picture, acted by others against us. God Punisheth our foregoing sins with these present sins; as they dealt with others, so others dealt with them; they would not trust their superior, and their inferiors would not trust them.

Thus

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Thus have we wasted over a rough Sea, wherein we have discovered the sad Ship-wrack of a good cause, which went out and returned like Solomons Ships for gold. The King and the Parliament at their first setting out promised fair, and good grounds of great hopes of much good both to Church and State appeared; but soon was the King, (whether drawn, or driven, or both) departed from the right way. He took the sword, and sadly perished by the sword: the Lords and Commons made vows and protestations to God and man, and in the breach of them were broken. Each of these with the Emperour Mauritius, might justly say, *Iustus es Domine, & iusta sunt tua judicia*, in all that hath befallen them. Yet in these dreadfull frowns of his upon the Reformers, we may see Gods gracious smiles upon their intended reformation: whiles the clouds of Gods just displeasure overshadowed the Reformers, a bright beam of his Providence shined on that cause they all professed; for the King, Lords and Commons that began in a good cause, but afterwards were divided upon different (self-interests, at the very last of all met again, consulted, agreed, and finished (all three together) their testimony concerning this cause; and then (καὶ οὕτως ὁμοθυμαδὸν αὐτοὶ αὐτῶν, Revel. 11.7.) God snatched both that from them, and them from us, unworthy of both, who contemning the golden yoke of Christs government, are justly liable to the iron yoke of Antichrists tyranny.

However, let the Parliaments cause in the eyes of the wise be magnified, though the undertakers of it be (for ends best known to God) debased: let God and his cause be true, though every man be found a liar before him.

Let not therefore the professed friends of Zion in this day of Gods dark and dreadfull providences amongst us, stumble and fall, as the most of professors do from their first principles: let not the reproaches of Papists, and open prophane persons on one hand, nor of Sectarians on the other hand, make us lose our steadfastnesse: let our affections and prayers be the same for our Reformation and our Reformers, as formerly: let not their failings in the cause, cause us to fall from the cause. Angels, not men, are able to carry on a Reformation without faults: where shall we finde a Reformation carried on without great miscarriages?

At the first Nationall Reformation in the world, we finde Moses the Churches Monarch in the Mount with God, and Aaron, the Seventie, and the people, his Priest, his Parliament, and his subjects in the valley that while with the Devil, yet their hellish smoke below did not eclipse Gods light above, that day was a glorious day of Reformation, notwithstanding in the eyes of all the people: the two Tables were broken by Mo-  
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ses.

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ses, their King, the Lords anointed: in Nehemiahs time, how many Seate-flies were got into that box, purposely to pollute the ointment of a Reformation; oppressours and supplanters and Schismaticks had forewiddly blown that Reformation, yet 'twas carried on at last. God can carry on a cause by mens miscarriages: David, a man after Gods one heart began a Reformation, he stumbled in limine, for he should have brought home the Arke, Deut. 10. 8. according to Moses prescription, upon the Priests shoulders; but he followes the Philistines fashion, and fetcheth it home upon a Carr. Here the King and his Parliament (I mean his Nobles) and the Priests all stumbled; and by this stumble the Ark was shaken, and Uzzah smitten; yet the Ark was the same, and so much the nearer its appointed place. We mention this to the shame of those in these dayes, who pretend to follow the Ark, but startle and start aside from it, because those beasts that were employed to draw it, have stumbled and shook it. Oh Christians, take heed of apostatizing from Gods cause, when persecuted: God takes that from Christians most grievously. If God smite to the grave Uzzah for touching the Ark when it shook, will he not smite to hell those Apostates that kick their heel at the Ark, now 'tis shaken?

There were never such a number of brazen-faced Apostates seen in the world together, as in these dayes, England, and Scotland have produced. These wormes which bred in the belly of the Church, made it sick, and miscarry of a Reformation; since they are voided, the Church, though for the present weak, I hope, is neer to her recovery.

Let those then that long and looke for her recovery, take off their hearts from murmuring at the cause, and turn all their complaints against themselves: ô that the spirit of supplication might passe through the Protestant Churches this day; ô that all the families that fear the Lord, might mourn apart before the Lord this day; that each might see how they have in their places fallen short of the glory of God. Oh that the families of the house of David, of Nathan, of Levi, and Shimei, i.e. of the Royall blood, and Priestly function, might mourn this day before the Lord for their own sins, and the sins of their fore-fathers; ô that we might all know in this our day of visitation the things that concern our peace.

The sacred prophecies tell us, (if we mistake them not) that the Churches deliverance is nigh at hand, that time when the Witnesses shall rise, the everlasting Gospel shall be preached to all people, and the twelve Tribes converted; and also the time when the Devil, the beast, and the false Prophet shall be cast into the lake that burneth with fire and brimstone



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*stone: now, as Daniel (Chap 9) finding out the expiration of the 70 years captivity, did thereupon betake himself to fast and pray, and confess the sins of Judah, Jerusalem, and all Israel, with the sins of their Kings, Princes, and fore-fathers: so ought we, that look after the publick weale of the Church, (finding by the prophecies, that the Apostasie is well nigh finished, and the Antichrist appears, which is the immediate fore-runner of Christs glorious coming (as we shew in the ensuing Tract) to raise the Witnesses, and restore the Jews) to betake our selves to solemn humiliation fasting and prayer, making confession of the sins of our Kings, of our Nobles, of our Ministers, and of our people, recking to our selves Daniels words, Chap 9.16. For our sins, and the iniquity of our forefathers, Jerusalem is become a reproach, ô Lord, to all that dwell about it; now therefore cause thy face to shine upon thy Sanctuary that is desolate, for the Lords sake: ô Lord, incline thine ear to hear, open thine eyes, and behold our desolations.*

*Oh that we would all turn Priests, and come quickly, bringing this holy incense with us into the Congregation, that so atonement might be made for the Churches of God, against which great wrath from the Lord is gone out this day, and fore plagues are upon them.*

*Gods eares are not heavy. nor is his hand shortened, that he cannot save us; but our pride, security, hardnesse, unbelief, impenitencie and murmuring have kept back good things from us Why are we in bondage to a generation that curse their father, and blesse not their mother? to a generation that are pure in their own eyes, yet not washed from their filthinesse? a generation, ô how lofty are their eyes! and their eye-lids are lifted up; a generation, whose teeth are swords, and their jaw-teeth knives to devour the poor from off the earth, and the needy from amongst men; a generation of Locusts (the wonder of Solomon; who having no King, go forth, all of them by bands! Would we but incline our eares to Gods counsels, and turne our feet into his paths, he would soon subdue our enemies, and turne his hand against our adversaries: the haters of the Lord should have submitted themselves, but that we were disobedient to the Commandments of the Lord. Why is the Diadem fallen from our head, but because (wo unto us) we have sinned? Why do flattering lippes, proud tongues, and double hearts prevail against us to the oppression of the poor, and the making of the needy sigh? Why do the wicked walke on every side, when the vilest of the sonnes of men are exalted?*

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but because we are sinfull, our Cities, and our Countreys, and our families of all rankes and degrees have sinned. Go forth therefore, ye sons and daughters of the Church, weeping; gird your selves in sack cloth, and put ashes on your head; take to you words of lamentation, and bewail the sins of your Kings, of your Princes, of your Nobles, of your Ministers before the Lord. Let the Trumpet be blown in Zion, let a Fast be sanctified, and a solemn Assembly called, gather the people, assemble the Elders, let the Bridegroom go forth of his chamber, and the Bride out of her closet; let the Ministers of the Lord weep between the Porch and the altar, and let them say, Spare thy people, ô Lord, and give not thine heritage to reproach, that Heathens should thus rule over us. So soon as the people of God are thus framed, God will be jealous for the land, and pity his people.

The Churches teares usually go before the black Funerall of their enemies: their tears ascend like exhalations insensibly, but return in thundering and lightning stormes upon their enemies. We shall finde the Churches mourning, and the enemies ruine to be (Zach. 12. 3, 4, 10.) a Gospel-connexion; and what himself hath joyned, we cannot pull asunder.

Since therefore preces & lachrymæ are our best weapons against our enemies; let us take to our selves this spirituall armour, and let us thus go forth for the cause of God with much affection, rejoicing as a Bridegroom cometh forth of his chamber, and as a strong man rejoiceth to run a race; let us rejoyce, that we are counted worthy to be in arms for so great a King, let us with a holy scorn disdain the enemies of our Lord, the King, let us desie that power and strength they bring against him. Let the Counter-motions of crosse providences, which make it evening by the Apostates clock, put forward the hand of your faith, to make it the morning of deliverance; doth the Antichrist tread down all before him, and oppresse the Church of God exceedingly, be of good cheer, for thus it is written that Antichrist must do, and the Witnesses must suffer; and also 'tis written, that then he is neer to his ruine; and the Church neer to a glorious and exceeding great deliverance, which is the subject of one main part of the ensuing Discourse.

Be not then, ô ye Saints of the most High! either afraid or ashamed of your afflictions; Can you chuse a better Master? Can you fight under a more royall Standard then Christs? or can you finde a baser enemy, or more accursed then the Antichrist? gird on then your spirituall armour with the girdle of sincerity; be stedfast in your resolutions: why do the latches of the shoes of patience hang so loose? why do you fret and starile at the news of suffering? as if the fiery triall, which is to



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try you, were the fire of hell to damn you: sincerity rejoiceth in the triall: how will you be known from loose professors, if your sincerity be not tried by afflictions? afflictions indured with patience for Christ are the scales of sincerity; this was one of Pauls seals, which passed him for current among the Saints. [Paul, a prisoner of Jesus Christ.] Sufferings for Christ are an evident token of perdition to your enemies, but to you of salvation, and that of God. Faith is the evidence of our salvation, and sufferings are the evidence of our faith; Rejoyce therefore, inasmuch as ye are made partakers of the sufferings of Christ, for when his glory shall be revealed, ye shall be glad also with exceeding joy; your reproaches for Christ render you happy, inasmuch as thereby the Spirit of glory refresheth you: though on your enemies part Christ is blasphemed; yet on your part he is glorified.

We have indeavoured to clear the Church of England, and to clear the reformation begun, and at last finished by the King, Lords, and Commons, as Christs Church and Christs cause, notwithstanding all those reproaches cast upon it: let us then all of us that own the Church of England for a true Church, and the reformation of that Church for a good cause, prepare for sufferings, and let us count them as so many scars of honour got in the field, where the Royall Standard of our Lord, the King is pitched, which we shall wear for ever, our bodies shall lie down in the grave in the honour of them, and at the Resurrection rise in the majesty of them.

Let love to Christ, and love to the Church of Christ constrain us to constancy; let's stop our eares against all the charmes of the Devil, the world, or the flesh: let's look to our Redeemer, who when he was tempted upon the salvation of the chief Priests and Elders, and upon the vindication of the Godhead to come down from the Crosse, (thus seems to me to be the deepest temptation of hells forging, for to destroy the work of Redemption; for had Christ come down before he had died, our Redemption had not been finished, and we must all have been damned) yet he continued in his shameful and grievous torments under all these blasphemous reproaches until the work of our Redemption was finished; look up then to this great Captain of our salvation, and as you have seen him do, so do ye; you must, if you be Christs, be made conformable to Christ your head by sufferings. The faithfull Christians of the three Kingdoms have suffered much, ô let them not come down from the cross, until the work be finished! 'tis supposed that there are sharper sufferings yet to come, yet let us not faint, for there are more with us  
then.

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then are against us, we have (as that great person said) A good Cause, and a gracious God, and so we have all the Angels and Saints on our side, we have the Trinity to trust to, who is a strong hold in time of trouble, and knoweth every soul that trusteth in him.

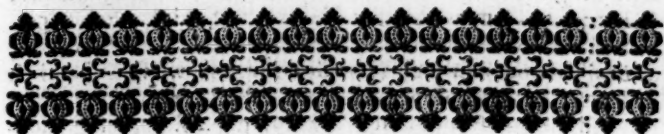
Let love to the Church wherof you are members, let love to the generations yet unborn, who are to be members of the Church, provoke you to constancie.

That they when they shall blush to read of the shamefull Apostasie of many eminent Professors, may rejoyce and be encouraged by your patience, purity, faith, and constancy to maintain those truths you leave them sealed with your blood, with Christian courage in the greatest storms of persecution, and give glory to God on your behalf, in imitation of your singular vertues; wherefore stand fast, and in your deepest troubles lift up your head, for your Redemption draweth nigh: 'tis but waiting a little while, and then he that cometh, will come, and will not tarry: when he'l come over the mountains, an unexpected way, and will appear to you on those Mountains like a pleasant Roe, but he'l come as a thief upon your enemies, that is, suddenly, unexpectedly, terribly, bloudily, with his sword drawn in his hand, spoiling them in a moment, when your enemies are folded together as thorns, and whiles they are drunken as drunkards, they shall be devoured as stubble fully dry; but on Mount Zion shall be deliverance: That thou (Christian Reader) mayst be found on Mount Zion, in this great and terrible day of the Lord, which by all Scripture-signes is neer at hand, that thou mayest be one of those that keep their garments clean, and wait for the coming of our Lord, that thou mayest not be found amongst the number of Christs enemies when he comes, but mayest discern the times and the seasons, so as thereby be forewarned to flee from the wrath to come.

I have with much labour and diligence, presented with all the affection of a sincere Christian this ensuing Treatise to thy view; if thou beest a gainer by it for thy soules good, give glory to God, the Authors designe is fully accomplished. Farewel.

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In the first page of the Preface for *Suriclus*, read *Suriclus*, and for *Suriclus*, read *Suriclus*.



Of the APOSTASIE.

The First Part.

CHAP. I.



His Chapter is a part of the second Epistle of *Paul*, which he wrote to the *Thessalonians*; I call it the second Epistle in regard of its posteriority to the first: in the order of place it is in all the Greek Copies the last or second Epistle; yet Learned Doctor *Estius* and *Grotius* do conceive this second in the order of time to be the first, as being written by *Paul* first: their grounds for this I shall not meddle with, it not lying within my circle at this time to enquire when and where *Paul* writ this Epistle; yet I doubt not ere I leave this Subject but to make it manifest that this Epistle is *Pauls* second Epistle in time, as well as place, to the *Thessalonians*.

That *Paul* was the Author of this Epistle, is on all hands granted; the only thing then that we shall enquire after before we come to the Text, is, who this *Paul* was? Here it will not be impertinent to give a word or two; 1. Of his Birth: 2. His Breeding: 3. His Conversion: 4. His Name.

1. *Paul* was born at *Tarsus*, the Metropolitan City of *Cilicia*

*um Romanorum Privilegiis fruerentur: Fuit hoc adepti sunt Tarsenses à Julio Cæsare, & ab Augusto, eò quòd utriusque partes, in bellis civilibus strenuè adjuvissent. Hinc Tarsus Julisopolis dicta. Dio Cassius lib. 47.*

*Tarsus juxta municipale à Romanis consecuta est, ita ut Tarsenses censerentur cives Romanæ, & civi-*

*Paulus fuit nobilis Judaorum profapia ortus.*  
Hier. de Script.  
Ecclef. cap. 15.

*Mystic implendum est in Paulo vaticinium Jacobi, Gen. 49.*

*Acts 21.39. The son of a Pharisee, an Hebrew of the Hebrews, Philip. 3.4.5. A man that for Natural Birth-right-Priviledges, could have boasted with the proudest Jew; he was of the Tribe of Benjamin, out of which Tribe God gave the twelve Tribes their first King, after whose name he was called; these two Saints fulfilled the dark side of that Prophecy, Gen. 49.27. being monstrous Wolves against Christs Sheep and Shepherds.*

2. *Pauls Breeding or Education was under Gamaliel, Act. 22.3. who was a man of great Authority and Learning amongst the Jewes, he was a member of the great Synedrion which sat at Jerusalem, and had the sole power of judging of a Prophet; he was a Doctor of the Law, of great repute among all the people, Act 5.34. who by his eloquence and wisdom in one Dilemma, put to silence the High-Priest and all the Doctors, or rather (I may say) he made them, like Subjects, fall to his opinion. This Learned Doctor was Pauls Tutor. Now how to reconcile Act. 18.3. with what I have writ, or rather, what the Holy Ghost discovers in the forementioned Texts of Pauls Education, I do not know; for it is generally concluded from this Text, that Paul was a Tent-maker by Trade; now that Paul should be a Pharisee and a Tent-maker, was as absurd amongst the Jewes, as it is amongst Orthodox Christians, to say a man is a Minister, and a also a Cobler or a Tinker, unless Paul were (as by his wild Zeal he should seem to be) a Tub-Pharisee: indeed, the Jewish Church was at that time exceedingly degenerated from its primitive Purity, and that very Sect declared so much, for a Pharisee was but an hypocritical Sectarian Separatist: And Drusius tells us, that they ran Division to seven: there was the Praise-seeking Pharisee, and the Self-justiciary, and the Self-afflicting Pharisee, that wounded his head, and scratched his body with thorns; the Slavishly-fearful Pharisee, the virtuous Pharisee, the covetous Pharisee; and lastly, the down-look'd devoted Pharisee, who wore a thing like a Mortar on his head to hinder his looking upward. But I find another distinction more grave, but whether more Authentick, I leave to the Jewish Antiquaries to determine; there are two sorts of Pharisees, namely, *Porashim* and *Parnshim*, as the Hebrews term them, that is, *Docentes* and *Separati*, Teaching Pharisees, and Laik Pharisees: now this distinction is brought by Antiquaries purposely to salve that Text *Luke 18.12.* where the Pharisees boast that they paid Tythe of *Mynt* and *Cummin*.*

Now

Now if they paid Tythes (saith the Disputant) how were they Church-men? To this it is answered, The Teaching Pharisees paid not Tythes, But received them, but the Laick Pharisees paid it. But this distinction is not satisfactory; for if none but Laicks paid Tythes, then we may as well conclude, that all the Levites were Laicks, because the Levites paid Tythes to the Priests. I humbly conceive the answer I would be sound and true thus, That it does not follow, that of absolute necessity, the Pharisees that paid Tythes must be Laicks; for why might not they, being Church-men, pay Tythes to the Priests at the Temple, as well as the Levites who receive Tythes pay the Tythe of their Tythes to the Priests, *Numb. 18. 28, 29.* But the Priests were Levites, and the Levites called Priests, *Ezek. 44. 15. Heb. 7. 5.* But we need none of these distinctions or answers to solve this question about *Paul*, for we do affirm (from *Act. 26. 4, 5.*) that *Paul* before his Conversion was no Tent-maker; for *Paul* declares before King *Agrippa*, that all the Jewes knew, that from his youth he had lived after the strictest Sect of *Judaism* a Pharisee: now no body believes that the strictest Sect of Pharisees were Trades-men, much less Tent-makers.

Likewise *Act. 22. 3.* proves *Paul* was never bound to that Trade of Tent-making, for he was brought up at the feet of *Gamaliel*: now all men know that *Gamaliel* was no Laick Pharisee, he was no Tent-maker, but a Doctor of the Law, who taught *Paul* not Tent-making, but as the Text tells us, the perfect manner of the Law of the Fathers. *Tertullian* and *Hierome* affirm that he was incomparably wise in the knowledge of the Scriptures.

Moreover *Pauls* Learning, Eloquence and practices, tell us, that he never learnt before his Conversion, nor ever practised the Trade of Tent-making; he had a far worse Trade, which hee followed too hard, so be of that; in stead of making Tents for men, he pulled down and destroyed the Tabernacles of God, the bodies of the Saints. Such was his humane Learning, that (saith *Chrysostome*) it was a great question amongst the Heathens, Whether he were not more Learned then *Plato*?

3. Next let us view *Pauls* Conversion.

This *Paul*, that Lion that devoured the Saints, that brier that scratched and wounded all that came neer him, or hee could

Kard tw a-  
neicadtw, i.  
Diligentissi-  
mam religiosi-  
simam.

Tertul. contra  
Marcion, lib. 5.  
Ideo dicitur  
Paulum vas ele-  
ctionis, quia le-  
gis et s. Scrip-  
turarum erat  
armarium. Hie-  
ron. ad Pauli.  
num.  
Chrysost. Hom. 3  
1 Cor.

*Quam mirum  
fuit in Paulo,  
Deum hominem  
in turbinibus & cu-  
piscencia in ba-  
rathrum vuen-  
tem precipitem  
fistere? Ejus  
amores & astus  
inhibere, immo  
in contrarium  
reficere? Ad  
Christum, quem  
pessime oderas,  
trahere, Christo  
vivere & vince-  
re? Corn. Lap.*

come neer; that son of the Divil, that imprisoned the Saints, dragging them from Prison to the place of execution; that Rock that could stand and see them murdered without relenting: behold this Lion that devoured Gods Sacrifices, now lying down amongst them, and eating straw (food formerly against his pallate) with them: This Wolfe is now found feeding, not upon, but meekly with the Lambs: This Brier of the Wilderness that formerly drew blood, is now become a fruitful Vine in the garden of God, and yeilds not only pleasant fruit, but like the Apple-tree in the Forrest, yeilds pleasant shade unto the Church scorched with afflictions. *For the Church had rest round about:* This Rock in the Desert of *Zin* (as I may call him) is now become a pleasant River, & multitudes of thirsty souls: This *Paul* that was the Son of the Divil in the morning, and ready mounted on his message, and more then three parts of his journey towards the place where he was to execute his Warrants, is made the Son of God at noon: This Mount *Etna* we find removed into the midst of the Sea, and all his fiery flames put out. This Cedar of *Libanus* is not only shaken, but falls at this sudden Thunder of God: This *Jordan*, that was swiftly running into the dead sea, is driven back at his rebuke.

*Adam* was not more strangely disfigured by his fall, then this man gloriously transformed by his fall: His fall was his promotion, his blindness ad giving sight. *Paul* met with a better Tutor now then *Gamaliel*; *Gamaliel* only (and scarce that) taught him Law; but this new Master teacheth him Gospel: he learnt more in one hour now, then ever he learnt in all his life before; he now learned the true knowledge of the Lord of life; and no marvel (though he were miraculously taught) for he was *Gods Saint* & taught by the Lord of life. It is most probable that this was the time that he was rapt into the third Heaven; I mean, the time of his three dayes extasie at *Damascus*.

Here *Christ* not only made him a Saint, but created him an Apostle: The other Apostles had the favor to see *Christ* after his Resurrection, but he had the honor to see him and hear him speak *aperta pñdala*, ineffable words, which were not lawful for man to utter, after his Ascension; which few, besides *John* in *Patmos*, could ever boast of.

After



After he was thus baptized with fire in heaven by *Christ*, and with water on earth by *Ananias*; you may behold this Christian Champion, (the true *Hercules*) passing through his twelve-fold Labours with mighty successe: insomuch that never any man before or after him can be compared to him. The *Trophies* of his Conquests still remaine in *Europe*, *Asia*; and other parts of the world: The weapons of his warfare were spiritual, therefore the more noble; and the enemies with which he grappled and encountered, were not carnal, but spiritual; he had to deal with *principalities*, and *powers*, and *spiritual wickedneses in high places*, therefore his Conquests are the more glorious. See how hee conquered that roaring Lion *Sergius Paulus* proconsul of *Paphos*, and made him lie fawning at his foot: See him again crushing the head of that Serpent *Elymas Barjesus*. How many wilde Boars did he tame, which wasted and destroyed the Church? It would be too tedious to relate either the Conquests that he got, or the Scars of honour that he bore for *Christ*. He that thinks he can hyperbolize in his Encomiums of *Paul*, wee'l take up that Proverb on *Paul's* behalf (as once on *Hercules's* against *Juno*) against him. *Frustra Paulum*.

Indeed, he was mortall as other men, but went to his grave with more honour than other Conquerors after all their Victories do; he died in the field, and yet the weapons with which he conquered are immortall, which he hath left to succeeding Ages. And we finde in his fourteen Epistles, which (like the Tower of *David*, builded for an *Armory*) have hanging in them a thousand bucklers, all the shields of mighty men. There is no weapon that the Church, or any member of the Church wants at any time, in any case, against any Enemy: but he may be ready furnished in *Paul's* Armory against him: His Epistles are another *Paradise* full of fruit and flowers.

Thus out of *Paul* the man-eater came out meat for man. This barren wilderness became a spiritual *Canaan* to the Christian Church, sowing with spiritual milk and honey.

2. Why do you call him *Paul*; when his name is *Saul*?

A. I

*Verè dicere possumus Christum cum Paulo titulos & munia sua divisse: Christum enim orbis est Redemptor & Doctor; Paulus verò Prætor est & Doctor orbis omnique gentium. à Lapide.*

*Amplius dico: Paulus Doctor fuit Petri, Doctor Apostolorum, immò Doctor Angelorum.*

It was the truest Article in *Turullus's* his Charge, though the basest expression, That hee found *Paul* to be *ναυαγοδότης τῆς ἡς Ναζαρεθίων αἰρέσεως*, the prime of the Heresie of the *Nazarenes*, meaning the Gospel.



A. I call him as he calls himself in all his Epistles, except that to the Hebrews. But since it saies in any way to discourse of his name, and the changing of his name; I shall not baulk it, but briefly touch of it, and passe immediately from the Author, to the Subject; from the name to the thing.

Some think *Paul* had two names given him, as an honor to him: if so, then the question will be, who bestowed that Title of honor upon him; who gave him that name of *Paul*? Truly the answer will be uncouth, yet very true; not his God-fathers nor God-mothers (I mean the Church or Company present) at his Baptism; nor the Minister that baptized him; For they all after his baptism called him *Saul*, Brother *Saul*. Indeed, the correlate title [*Brother*] was *Paul's* greatest title of Honour; for however the world contemns it, it is not onely a title of great honour, but of exceeding great and unconceivable profit to be a true brother of the Church militant; for they have undoubted Title to an everlasting Crown and Kingdome, which Usurpers cannot dispossess them of.

Now if the Church gave not *Saul* the name of *Paul* in honour to him; certainly the enemies of the Church would not doe it: then it must be concluded as most probable, that *Saul* gave himself the name of *Paul*: and so that opinion will fall to the ground; for tis not to be imagined that he would give himself a Title of honour: Self-created Titles are false and ridiculous, and rather defame the person as a proud Usurper, then speak him a person of merit, to whom truly belongeth honour.

But if we seriously view this new name of *Paul*, we shall finde the person owning the name to be probably the Author of it, and the name in no wise to be a Title of honour, but of true Christian debasement.

*Erasmus* takes the name Παῦλος to be a Greek name, which comes of παύειν, which signifies *ceasing*, because as soon as he ceased from persecution, he changed his name. Others think, that *Paulus* is a Latine name, and signifies as much as *panens*, mean and little; he so esteeming himself, when his conscience had an eye opened to reflect upon his former actions. Others say, *Paulus* signifies as much as *pusillus*, that is, vile or base; for so *Paul* esteemed himself after his Conversion; and the Greek word παῦλον seems to import as much. Others again think, that he had his name from his person, which they say was little:

He

He was a little man, and therefore was called *Paul*, which signifies little, both in Greek and Latine, it being an ancient custome both amongst the *Greeks* and *Latines*, from such accidents to give names, as *Cesar* was so called *a capis oculis*, from his gray eyes; and *Plato* so called from *platys*, broad, because he had broad shoulders.

I humbly conceive that *Saul* took this name of *Paul* to himself after God had converted him: He took it as a garment of Penance upon him, he thought the other name of *Saul* too good for so vile a person, for *שָׂאֻל* *Shaul*, in Hebrew signifies *Petitus*, i. one wished for, or much desired; though Saint *Ambrose* thinks *Saulus* comes of *שָׂאֻל* *Saulus*, because he was a great disturber of the peace of the Church: but I rather incline to the Hebrew Interpreter, *Saul* being not a Greek name: and (with submission to the Learned) I conceive *Paul* did change his name from one Hebrew name to another, not from a Hebrew to a Greek or Latine name, for the difference between *Saul* and *Paul* in the Hebrew is only in the first letter; take away the Hebrew letter *ש*, and add the letter *פ*, and the name *Shaul* becomes *Paul*, and then his Hebrew name probably comes from [*Pau*] which signifies *Hissing*, as much as to say, I am so far from being a man to be desired in the world, that I deserve to be hissed out of the world, and to be made the scorn and derision of all the men in the world. It was an ancient custom among the Hebrews, when they would express their passions, to change their name, and so make it suitable to their sad condition; so *Nahmi* in *Ruth* changeth her name to *Marah*. True repentance works a self-abbhorrencia, and raiseth a holy indignation in the soul against it self for sin. *Paul* little thought he had persecuted the God of that Law which he was so zealous for, when he went to bring Christians from *Damascus* to *Jerusalem* on purpose to punish them: 'Twas a dreadful speech in *Saul's* ears, *Saul*, *Saul*, why persecutest thou me? I believe this voice caused as great an heart-quake in *Saul*, as the hand on the wall wrought an hand-quake on the *Babylonish* King. What! that *Paul* the great Zealot for God, should now by the voice of God be questioned for persecuting God! This was a little day of Judgment with *Paul*, happy man that it was not Doomes-day with him; that God that struck him to the earth, might justly have struck him down to Hell; certainly this gracious dealing of Christ with *Paul*,

con-

a forname  
of knots

Gal. 1. 18.

considering what a bloody enemy *Paul* had been against him, so overcame him that he ever after loathed himself; therefore he calls himself, *The least of the Apostles*, not worthy to be called an *Apostle*, a man born out of due time, a wretched man, or a man carrying grief in his heart; these expressions agree with his mean name which he chose for himself; and possibly after his conversion, with this new name he might take the new Trade of Tent-making up, especially in *Arabia* where Tents were used, and where after his Conversion he continued three yeers to preach the Lord *Jesus*: nor was this employment unbecitting *Paul*, who desired now to be as conformable to his Master in all things as might be; for if his Master the great Carpenter (with reverence be it mentioned) of the mighty Fabrick of the Universe, did not disdain to be, when he was on earth in the flesh a Carpenter, much less ought *Paul* to disdain to be a Tent-maker.

Thus I have briefly touched of *Pauls* Name, his Conversion, Education and Birth, that the Reader may be justly informed of the Author of this Subject I am now entering upon; and the rather I have writ all this, because I find some from *Act. 18. 3.* undervaluing *Paul* before his Conversion too much, and others elevating him much above himself, from *Act. 13. 1.* where (misreading the Text) they would make him a man of Princely Education, pretending him to be some great Officer in this time of Persecution, whereas I scarce believe he was above a Solicitor General; I am confident, and I believe most men believe, that he could not be so high as an Attorney General in the height of his Persecution: and therefore let no man favour himself in so gross and disorderly a mistake, as to put a Lord Presidents Gown upon a Pursuivants back: for though *Paul* before his Conversion had a heart as full of venome and malice against the Saints, as the highest of them, yet his power extended no farther then to bring them to the High Court, he could not pass sentence upon them; he could only accuse them, and rail upon them, and desire them to execute the Saints, that was all.

But we have no more to do with him as an enemy, but as a friend, and the greatest friend of all the Apostles to us *Gentiles*, for whom he was designed. This *Paul* did, as it were, passe the great Gulph betwixt *Dives* and *Lazarus*, and was (almost according to *Dives's* wish) taken from amongst the Damned, and sent from them to us *Gentiles*, the Sons of the Divil, and so

so, the brethren of *Dives*, to forewarn us that we repent and believe, least we also come into that place of torment: This is the drift of all his Epistles, and of all his Labours and perils; and this is the main end of his Writing and Preaching to the *Thessalonians*.

## C H A P. II.

**T**His second Epistle is partly *Consolatory*, partly *Prophetical*, partly *Exhortatory*. *Pars Consolatoria, 1<sup>o</sup> Capite.*

The *Prophetick* part of this Epistle lieth in the twelve first Verses of this second Chapter, which is my designed task. *Pars Prophetica, 2<sup>o</sup> Capite.*

This part of the Chapter hath been for above these hundred yeers past, the common Theater whereon the learned Christians of the *European* Churches have met, and fiercely encountered each other. *Paul* was not more tossed in his Voyage from *Jerusalem* to *Rome*, then *Pauls* Text hath been tossed amongst Christians since the name of Protestant and Papist hath been heard of in the world. They both throw dirt in each others faces, and then set this Prophecy of *Paul's* before each other as a glass of Infamy. My care shall be to avoid those that cause Division, my Design being to follow truth and peace, and thereby (if possibly I can) to unite those that love it. *Pars Parantica, 3<sup>o</sup> Capite.*

The very Title of this Subject may justly cause me to relinquish it; for as the Sun is too glorious an object for a sore eye to look on, and the Rocks too hard for foundered feet to go upon; so is this Prophetick Subject too high and mysterious for such a weak head as mine to comprehend, especially since the Ancients conclude, this prophesie is not to be fulfilled until towards the end of the world, so that we in this Age must look for the fulfilling of it: And in good manners I might take that Greek Fathers grave Counsel, rather patiently to wait on God for the fulfilling of Prophecies, then rashly to determine of future events.

But, if I may, I shall plead my excuse for this my boldness to the Reader in the Preface.

I am now (though long first) come to the Text.

This Chapter is divided as many several wayes as the Levites

*Certum est sine periculo est expostulare usque ad impletionem Prophetie, quam temere divinare. Irenæus l. 5. c. 21.*

wife was sent : I shal divide only so much as I intend to handle, avoiding all affectation of Noveltie or Singularitye.

These twelve first Verses divide themselves into two General parts : 1. A Doctrinal Part : 2. A Prophetical part. Which distinction Criticks will go neer to say is without a difference ; for what is Prophetical but Doctrinal ? only it is in a cloud more mysterious.

But by the Doctrinal part here, we mean, that *Thesis* which lieth implicitly in the two first Verses, and part of the third, *That the day of Judgement is not at hand* : This I call the Doctrinal part ; and then from ver. 3. to ver. 15. you have the Reason confirming this Doctrine, and that I call the Prophetick part.

First then of the Doctrinal part in the two first Verses.

Ver. 1. *Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and our gathering together to him,*  
2. *That yee be not soon shaken in mind, or be troubled, neither by Spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand.*

We must first see to the true reading of these words before we can come to divide them aright.

Though there be a harmony in the Original Greek Copies, yet there is jarting in the translating of them. The greatest difference which is material in the first verse, is about the translating of the Preposition *καρ*, the most translate it [*Per*] others with the Preposition [*De*] which changeth the sense of the words : now the question is, Who are in the right ? That is now our part to enquire ; Learned men are on either side, some take in both as probable, but incline more to one then another.

The words in the Greek are these, *καρ τῆς παρουσίας*, which the old Latine Version, *Biza*, *Tremelius*, and several other learned *Expositors*, both Protestant and Popish, translate thus, *per adventum*, by the coming of our Lord Jesus Christ, conceiving the words to carry in them the force of an oath, or vehement obtestation. The Authority that they bring for the translating it so, is from an humane Author, and that but a single proof out of *Homers Iliads*, and that scarce a proof, where *Mercury* pleading or interceding in the behalf of *Achillis*, expresseth himself thus, *καρ πατρός τε καὶ μητρός* i. by his father and by his mother.

Parts

{ Διδασκαλική  
{ Πρεσβυτική

<sup>a</sup> Aug. de Civit.

Dei, l. 20. c. 19.

<sup>b</sup> Plato, Theophrastes, and

Homer himself

use oftens if not

altogether,

*καρ*, for *καρ*.

per 3 the com-

monness where-

of caused the

Latines to take

super from the

word *καρ*,

both signify-

ing the same,

where *καρ*

governs a Ge-

native Case.

mother. If this be all that can be said why *we* should be translated, *per, by*, I believe more will be said, why it should be translated *De, of, or concerning*.

First from the Authors themselves, who translate it *per adventum*. *Zanchie* saith, it may signifie the matter or the thing it self about which the Controversie was, and so it may be expounded, [*We beseech you, concerning the coming of Christ*] as if he should say, but as to the controversial point among you, *viz.* concerning the coming of Christ; I admonish you not to think that it is at hand. This seems to be the true sense and scope of the Text, for the tumult that was raised in the minds of the *Thessalonians* was about the day of Judgment being neer, which opinion the Learned conceive was raised by false brethren, who abused and mis-interpreted these words of *Paul*, 1 *Thess.* 4. 15, 17. thence perswading them that they should all be caught up into the clouds; this was a startling Doctrine to new planted Christians, which caused such a Church-quake amongst them, and therefore *Paul* comes in seasonably, *I beseech you brethren, concerning the coming of Christ, and your being gathered together, that ye be not troubled.*

*Eskius* confesseth, that it may be so translated, *De adventu*: The *Syrack* reads it, *Ob adventum*, which directly falls in to the foregoing sense: It is not fit for material a difference in the reading should be passed over lightly, especially since the most (as I conceive) translate it to the most improper sense; which as *Eskius* observes, is repugnant to the Greek Copie also; for according to the reading, *per adventum*, the Genitive Cases are all governed of *adventum*; and then it yields in this sense (or rather nonsense) [*By the coming of our Lord Jesus; and by the coming of our gathering together to him.*] For (saith *Eskius*) it is requisite, according to the Vulgar Translation, to repeat *adventum*, which is most improper, as himself confesseth, though against the received and adored *Roman* Translation.

Now for the avoiding this discommodious sense, Learned men, such as *Hieron* and *Beza*, that they might make *we* govern both *adventus* and *congregatio*, they read *congregatio* in the Accusative Case, clipping the Greek Copie to make current their own. But leaving both these, and reading *congregatio* in the Genitive Case, as it is in the Greek, our English Translation will afford us this sense, [*We beseech you brethren, of the coming of our*

*Aat Proposicio*  
*we* significat  
materiam, seu  
rem de qua agi-  
tur, & sic posset  
exponi, [de ad-  
ventu] quasi  
dicat, quantum  
autem ad arti-  
culum apud vos  
controversum,  
nempe de adven-  
tu Domini assi-  
net, moneo vos  
ne putetis cum  
jamjam immi-  
nere. Zanch. in  
locum.

*we* hic est po-  
situm pro *we*.  
Grotius.  
Suborta opinio,  
partim ex ver-  
bis quibusdam  
epistola prioris,  
dicens adventum  
Domini brevi  
futurum. *Eskius*  
in locum.

Juxta nostram  
versionem hic re-  
petenda esset di-  
ctio *adventum*,  
a quo reguntur  
Genitivi nostra  
congregationis;  
sed sine dubio  
incommodus est  
talis sermo. *Est.*

*Hieron* ep. 152  
B 21 in locum.  
Variable



\* See the Ev-  
dence. Phil. 3.  
13.

Lord Jesus, and of our gathering to him] you shall see a parallel Text for this, not out of Homer's, Plato's, or Theophrastus's Greek phrases, but out of Pauls own Copy, in Phil. 3. 13. For it is God that worketh in us both to will and to do \* of his good pleasure. I presume hereupon, that it will be granted, that so reading the Text in English, is neerer to Pauls phrase in other Texts, and the nearest to his own Greek Copy here, and therefore I shall take the boldness so to read it. There being no material difference that I find in the reading of the rest of the two verses, we shall omit the sifting of them until we come to explain them.

The Doctrinal part may be summed up in this negative Proposition:

*The day of Judgment is not presently to come.*

In the General we are led to take notice of Pauls *modus procedendi*, his wise and orderly dealing with these affrighted Thessalonians; where there is first the Subject matter; and secondly the introduction to this matter. The Introduction is Rhetorical: the Subject matter in the form of it is Logical, and may be reduced to this Syllogism,

*You are shaken and troubled in mind because the day of Christ is at hand: But the day of Christ is not at hand: Ergo, you need not be troubled or shaken in mind.*

### C H A P. III.

**I**N his Rhetorical Introduction, we have 1. His form of delivery: 2. his terms of expression.

1. His form of delivery is not mandatory, but supplicatory: he does not say, *mandamus*, but *rogamus*: 2. His terms of expression he gives them, are not harsh, but mild, and full of affection: he does not say, *vos Thessalonicenses*, or *vos amici*, but *vos frates*.

Ver. 1. *Ἐρωτάμεν ὑμᾶς ἀδελφοί*, But we beseech you, brethren. Though Humane Authors (as the Learned observe) seldom use this word in a Petitionary way, yet the holy Apostles use it often so in the Scriptures: The word is (like Solomons Chariot) paved with love, it comes from a word signifying love; So that the word seems to carry all this honey in its loyns, *We lovingly*

\* Ἐρωτάω ἀφ' ἑ-  
αυτοῦ.



*lovingly beseech you.* Hee that by his Apostolicall Authoritie might have come with a rod of correction and sharp conviction, becomes a Petitioner in love and meeknesse : we lovingly beseech you, brethren ; ἀδελφοί *brethren* ; a significant word, full of bowels and naturall affection ; as much as to say, You that are *uterini*, of the same *womb* with me, that sucked one and the same milk with me.

Herein the wisdom of that Lamb-like Lion (as I may call him) *Paul* doth much appear. *Paul* perceived how the design of the Seducers was to undermine his new planted Church at *Thessalonica*, by disquieting their souls with terrifying Doctrines, as that Doomes-day would be within a yeer ; and for proof hereof they quoted *Paul*. Wonder not then if the new planted Church of *Thessalonica*, which were all but tender Lambs, were much tossed and perplexed in their mindes at the hearing of this strange Doctrine ; for if *Felix* that lion was made to tremble but at the hearing of that day, well might these Lambs who daily expected to see it. This tender Church was to be fed with milk, and not with such strong (to say truth) poysoned meat. They were begotten by *Paul* to the true faith ; but not to that height of evidentiall faith, as not to be moved, to hear that on a sudden they, their wives and children should be brought to judgment.

These boisterous windes of false Doctrine raised by these incarnate Divels, the false teachers, and beating so impetuously upon the fluctuant passions of these new planted Christians, raised so great a storm against that holy house and household, that had it not been built upon the rock, it had doubtlesse fallen, and great had been the fall thereof. To allay this storm, it seems to me a harder task for *Paul* at land, then for *Christ* at sea to effect. *Christ* first rebuked the wind, and then commanded the water to be still, and they were so ; but contrariwise, *Paul* begins first to allay the waves, as the onely means to dispell the winde : *Paul* like a wise Physician layes his finger on the right pulse, he there began the cure where the enemy began the wound : their passions had made them enraged ; distractions caused through sudden fear, had made them as it were mad ; and therefore *Paul* comes in good season with his heavenly melodious charm to allay them : [*We lovingly beseech you, brethren.*] Thus *Paul* (like another *Orpheus*, or rather, like *David*)

*David*) with the well-tuned harp of Rhetorick, perswades these brain-stung *Thessalonians* to take a cure. He hath half done the cure upon the judgment, that hath but allayed the timorous distempered affections of a seduced *con.*

*Paul* comes in the same method here to the *Thessalonians*, that *Christ* came to his disciples in, after his Resurrection: the first word is *peace*; it was a word in season from the Prince of peace to his poor disconsolate and disquieted servants: He that would settle Truth, must first make Peace. The first word of Command is Peace, which being made, is commonly the introduction to Obedience.

Behold here also the vehement desire of *Paul*, and the exceeding earnestnesse of his spirit to repair the ruines that this sudden Church-quake had caused in *Thessalonica*. What, must a King put off his Crown to his subjects? Must he become petitioner, that ought to be petitioned? Indeed, in reason and conscience it ought not. But *Paul* voluntarily falls upon his face, to set them (fallen) upon their feet. *Paul* saw the dangerous consequences that would follow; and therefore (as *Aretius* observes) *Paul* useth these supplicatory terms, as a prudent Ambassador of *Christ*, who knew the times and seasons, the time when to embrace, and when to refrain from embracing; when to come with a rod, and when to come in love. Thus you have *Paul's Exordium*.

2. The second thing observable in the doctrinal part, is the Matter it self; which though in its form it be Supplicatory, yet in its quality it is Dehortatory.

In the Supplicatory deboration (may I beg leave to call it so) the Apostle deborts the *Thessalonians* from three things, (in which (leaving their Affections) he comes home to their Judgments by most plain conviction;) 1. He deborts them from the matter of their present fear, as if the day of Judgment were at hand; 'Tis no such matter, saith *Paul*. Wherein 2. He deborts them from the intrinsecall causes of this fear; viz. instability in the Truth through forgetfulness of it, and groundlesse credulity, in receiving every new fangle of false Teachers, without searching the Scriptures; so intangling themselves to their own trouble, making themselves a miserable before their time, without any ground; A sin against Philosophie. 3. He deborts them from the external causes of their trouble and

In rebus magni  
momenti solet  
Apostolus adhi-  
bere obtestatio-  
nem. Aretius.

Opinione magis  
quàm re labo-  
ravere.

2 Ne sis miser  
ante tempus;  
quodam nos ma-  
gis torquent  
quàm debeant;  
quodam ante  
torquent quàm  
debeant; qua-  
dam torquent,  
cum omnino non  
debeant. Sen.

and those are Seducers; be sure so long as their hearts were a Magazeen of powder, these fire-brands would never cease until they had blowed them up, by the sparks of false Doctrine cast in amongst them: therefore the Apostle exhorts them from crediting such persons, whom he describes by their subtile practices, commonly putting on one of these three cloaks when they went a cheating: 1. Either fained revelations: 2. Or fained words: 3. Or fained Epistles.

Of the coming of our Lord Jesus Christ, and of our gathering together to him (for so we read the Text.) The whole verse runs thus, *We beseech you, brethren, of, or [concerning] the coming of our Lord Jesus Christ, and our gathering together to him:* This verse is imperfect in its sense without the other, therefore this of the next must be comprehended, *That ye be not troubled, as that the day of Christ is at hand.*

Of the coming of our Lord Jesus Christ. The general opinion of Authors is, that this is meant of the coming of Christ to Judgment; as is manifest by the scope of the Text. But herein those Learned men, divers of them, do, in my opinion, too much imprison the word *παρουσία*, in that they allow it no other sense in the Scripture but Christs visible appearance in the flesh: it is granted, that the word in this Text ~~may~~ be translated, *[concerning the appearing of Christ:]* But that it should be always so interpreted, excluding any other coming of Christ, I shall never yeild unto; though very Learned men affirm it.

Some Learned men observe a threefold coming, some a four fold coming of Christ. There is (as a Learned Author observes) a threefold coming of Christ mentioned in Scripture; \* The one when he came in the flesh, when he himself became *bone of our bone, and flesh of our flesh*; the other when he enters into a heart of stone, and makes it *flesh*; this is by the influence of his grace: the third is, when he shall come to raise up and judge all flesh: and to these I may lawfully adde a fourth coming of Christ mentioned in Scripture Prophecies, and that is, when he shall come to call the *7. wes*, to raise the witnesses, and to ruine Anti-christ: though this truly falls under that of the coming of Christ by the especial almighty influence of his Spirit, yet I mention it, because I believe in Scripture this word *παρουσία*, is used to set forth this special coming of Christ. But more of this in its due place.

*quod loquor*  
Quoties *παρουσία*  
de Domino  
nostro Jesu  
surpatur, visibilis  
ejus adventum  
notat. Zan.

\* *unus in carne,*  
*unus in spiritu,*  
*unus in carne,*  
Hugo de S. Vi.  
Gore.

Adventus Domini quadruplex, primus in carne, 1 Cor. 15. Hag. 2. Secundus in mentem, Job. 14. tertius in mortem, Apoc. 3. quartus in iudicio, Jam 5. Gor. banus in loc.

*And of our gathering together unto him:]* So the Vulgar Latine Translation reads it. The addition of this clause determines the controversie against those that say the Apostle meanes not here the day of Judgment; for to 1 *Thess* 4.15,16,17. the Apostle alludes, where he had delivered the comfortable Doctrine of the Resurrection of all the Saints, and of their glorious gathering together, and their being caught up with Christ at the day of Judgment: Out of this chapter, most probably, the Seducers took their Text; and therefore *Paul* both repeats his own words, and their false glosses upon them in this Text I treat on, and the second verse, as we shall shew in order as we open the ensuing words. The Seducers (it seems) repeated *Pauls* words, they said, thus saith *Paul*; now in comes *Paul* as the fittest and best interpreter of his own words, openly professing and acknowledging that he had delivered such a doctrine as that of Christs coming, and the Saints being gathered unto him, but flatly denies that ever he writ or spake any thing of the suddenness of that great day, as if it were near at hand, as men account neerness, viz. within a year, or an age: and further he denies, that ever he preach or writ it for to distract or trouble the Church, or drive them from the truth, but to comfort and settle them; this you may find in the Texts being compared together.

Thus *Paul* (in the Text) having repeated the matter of their fear, proceeds now to the causes of this their trouble, which in the general are two, extrinsecal and intrinsecal: one cause of this their trouble and fear, was from within themselves; the other was from without them, and that was false doctrine brought in by false Teachers.

Σαλευσιν, & ὁ  
ἀπαταῖ. Sinus  
tres affectus ex-  
vortis istius. A-  
retius in loc.

The inward causes (which *Aretius* calls the effects of error) are expressed in three words [*Shaking of mind, trouble, and being deceived.*]

Ver. 2. *That ye be not soon shaken in mind, or be troubled.*

I should be tedious. should I be never so brief in relating all the several senses of several Authors upon these words, therefore I'll contract them for brevity sake. Many of them vary in their reading, as they vary in their sense.

Ne cito com-  
moveamini in  
vestris mentibus  
Tremel.

*Tremelius* reads it thus, *That ye be not soon troubled in your minds.*

Ne cito à men-  
te dimoveamini.  
Beza.

*Beza* reads it thus, *That ye be not (or lest ye be) soon removed from mind,* omitting the emphatical Particle *ὅτι* in the Translation.

The

The old Latine Version reads it, *That ye be not moved from your sense.*

*That ye be not soon shaken in mind,* so readeth our English Translation.

The variance of interpreters lyes in [*ἄνδ' ὡς ῥόδος*] for as for *ῥαδδῶναι*, the Learned do all agree, that it properly signifies to toss or shake this way, and that way; this is the usual signification of it in Scripture, as *Matth. 11. 7.* *What went ye out for to see? a reed (ἄ ventis ῥαδδῶναι) shaken of the wind?* and why is *John* called a reed shaken of the wind, but because he began to doubt whether *Jesus* were the Christ; and therefore for the more certainty sends one of his Disciples to know from his own mouth whether he were the Christ, or whether he must look for another? A strange distemper in *John's* faith, that he that had heard the voice from heaven at his Baptism, and had certain knowledg of his miracles, should now begin to doubt, and think to have it resolved by a word from his mouth. In this sense the Septuagint use the word, and few use it in any other sense then to signifie a violent concussion or a disordered distracting fear: which violently assaulting the soul, makes it drive from its station, like a ship in a storm, whose Anchor hath no other fastning then the mud of the Sea, which is not able in a storme to keep the Ship from driving; and such are seduced Christians, their hope is like a fleeting Anchor, which whiles they hope for heaven, are driven by the winds and tempests of Seducers from the fairer Haven of Truth, yet still drag this groundless Anchor of hope after them.

*Nē citō moveamini à vestro sensu.* Vulg. Lat. ita Chrysost.

*Σαλδς, vox ab arena maris sumpta, qua in syrtibus congeritur à fluctibus ut montes appareant, sed mox dissipantur ut ne vestigia quidem appareant.* Aretius.

*Ἄνδ' ὡς ῥόδος*, to a word, *From the mind.* Some Learned men understand it simply of the rational facultie of the soul called the mind; to note, that commonly they that are seduced by such impostors, are usually drawn into mad and unreasonable practices and opinions, as *Beza* observes, bringing for an instance, the madness and unreasonableness of the Eastern people seduced to *Mahometism*: and of the Western Christians under the Papacy, together with the ragings of Anabaptists, Libertines, Davidists, and others; which do evidently declare to the world that these Apostates have lost their common

*Ita enim significat Apostolus homines istorum impostorum fraudibus ad furorē & insaniam rapi.* Beza.  
*Oriens crassissimi Mahometis imposturi decepti, idololatria à Pontifice Romano in occidentem invehita, Anabaptistarum, Libertinorum, Davidistarum furia satis superque ostendunt; communi etiam sensu privatos esse, qui à vero Christianismo deficiunt.* Beza.

Mens ὡς τῆς  
μηνῆς, i. ἡ  
Luna.

Ταραχθῆναι καὶ  
πονηθῆναι ἐν  
τῇ ἀγνίᾳ καὶ  
δολείᾳ.

reason; therefore *Paul* adviseth these *Theſſalonians*, that these Seducers rob them not of their reason; that they do not remove them *à mente*, from their mind; the Latine word [*mens*] (which here the Translators use) comes, as the Learned observe, from a Greek word which signifies the Moon, to note the various dispositions of the mind. *Pauls* Doctrine was the Sun, and the *Theſſalonick* Church was the Moon, which by those heavenly rayes was inlightned; now in came these Seducers (as the gross body of the earth betwixt the Sun and the Moon) and caused a great Eclipse in the minds of the *Theſſalonians*: They that *Paul* left confirmed in the Truth, are now shaken off from the Truth: This Moon that was as white as snow in the truth, is now turning into blood, and darkned through the deceits of these impostors. Hoodwink a Church with error or mis-belief, and in that mopish fit it is apt to be led any way by Seducers. The Scholiasts interpretation on this Text is notable: *That ye be not shaken in mind*, i. e. to be troubled or terrified out of ignorance of mind and servility offit, in prostituting it to the lusts of Seducers: There is no way to lead a Religious mind, but by darkning it, and terrifying it. Other Learned Interpreters, by *mind* here understand the faith, conceiving mind to be put by a *Metonymy* of the Subject, for the faith, it being the seat of faith; and in this sense they understand it, who read the words, *à vestro sensu*, that is (say they) from the truth I *Paul* taught you concerning the day of Judgment, and the great Apostasie of the Gospel Church before that day, which you by faith embraced.

Others conceive that *Paul* speaks here of the Regenerate mind, whereby they did apprehend the truths of the Gospel; as if he

should say, after once you have been brought to know aright, and imbrace the saving Doctrine of faith, suffer not your selves to be removed from this saving knowledg.

*Grotius* expounds *voum*, a sentence or Doctrine delivered.

Since these various and Learned opinions do circle the Truth, I will not give the precedency to any; but as *Augustin* in such a like case said, so shall I, and I suppose it best becomes me to say, Why may not all these interpretations be taken in, since there is so much probability

Forſan loquuntur de mente renas à, quā apprehenderint veritatem Evangelii; quasi dicat, postquam semel animo percepistis & amplexi estis sapientiam fidei doctrinam, ne à bonā ista mente dimoveamini. Zancherus.

Ne faciliè dimoveamini ab illa sententiā, nempe quam me docente imbibistis. Grotius.

Religiosum me arbitror dicere, cur non utrumque posuimus, si utrumque verum est. Aug. in Præf. Confes.



bility of truth in all, and so little clashing betwixt any.

*Nor be troubled.* The Greek word comes from a word (say the Criticks) which signifies the clamour or noise of those that make a tumult. To this *Zanchie* agrees, Therefore *Nor be troubled*, he thus expounds, Be not ye terrified with the clamor and noise of those Incendiaries, those false Alarmers of the Church, which (as *Aretius* observes from the word) with their mouthing terrible words of deceit and lyes, went about to raise a storm in a quiet Haven, to the intent to shipwrack the Church. An Army sometimes is more easily overthrown by a false Alarm in the night, then by a pitched Battel in the day: this was the way that these Seducers went, first they went to make it night in their understandings by leading them from the truth, and then they intended to give them a false Alarme to distract them, fear them, and disorder them: As *Gideon* by his Rams-horns sounding, his Pitchers chinking, and his new and sudden light appearing, ruined that strong and mighty Army; so did these Seducers intend by the chinking of their Pitchers, producing of their new and unexpected light, and crying the word of the Lord, and the word of *Paul*, intend to rent and ruine the Church of *Thessalonica*: Now *Paul*, that he might prevent the mischief, indeavours to remove the cause; which lay more in the weak minds and timorous hearts of the *Thessalonians*, then in any thing else; for had they beld fast to *Pauls* Truth (which it seems by *ver.5.* they had forgot) and not been terrified, these Seducers had been utterly disappointed of their ends; for they came into this Church but as Pick-pockets into a Fair, making an uproar on purpose thereby with more ease to beguile the people; therefore the Apostle saith to this effect, *O ye Thessalonians, Non solum non moveamini quoad intellectum, sed neque terreamini quoad affectum*, *Gorhanus*. Having thus discovered the inward causes of this Church-com-motion, he proceeds to discover (by way of debortation from) the extrinick causes of this Church-quake.

*Loquitur de timore indiscreto, non de timore cauto. Gorhan. Oegōmas from Oegō. Pilcat. in locum.*

*Ne irrefrasie streitu & clamore tumultuantium. Zanch. in locum.*

*Oegōy significat turbationem illam qua ex verbis nasci solent.*

*Oegōy enim est proprie λαλέω loqui. Aretius.*

#### C H A P. IV.

**N**either by Spirit, nor by word, nor by letter, as from us.  
Christ when he plucked up the pale of his only (quondam)



Royal Park, the Jewish Church: He chose the Gentiles for his Forrest, and *Paul* that had been the Divels Huntsman heretofore, is now made Christs Ranger of this Forrest; he with his commission from Christ goes (like another *Orpheus* with an harp from *Apollo*) and makes such melodious Musick upon that heavenly harp the Gospel, that by the Almighty power of him that sent him, he made multitudes of people like woods to follow him; he made the trees of the Forrest to bud and bring forth fruit to God: He tamed the wild Beasts, and turned stones to living creatures, which became the sons and daughters of *Abraham*: In this Forrest there were many night-walkers, who did hunt with unlawful nets, and went about to destroy Christs Spiritual Game, they had many baits and snares about every Burrough, especially this at *Thessalonica*: Now that *Paul* might spoil their unlawful Game, he breaks their nets and spoiles their baits; which he does by discovering them, for these Seducers (like cunning Fishers) had mudded and troubled the waters, that so their nets might not be discovered; they raised a storm in that Church, and then (like *Sirens*) sang their deceitful tunes in that storm.

*Neither by Spirit.* Some conceive that *Paul* useth the word *Spiritus inusitatus*, mimically, in an holy scoffe at those Spirit-mongers, who came with their empty, vain dreams and opinions, pretending them to be revelations of the Spirit; therefore saith *John*, Believe not every Spirit, 1 *Joh. 4. 1.* i.e. every fellow that pretends to have the Spirit.

*Primasius* conceives by Spirit is meant the strange signes that Seducers shall shew, pretending them to be done by the Spirit: such Juglers there were doubtles in those dayes, as well as those we live in.

Spirit (say others) by a *Metonymy* is here put for the revelation of the Spirit, because the Spirit is the Efficient cause of revelation, these false Teachers came and fained revelations (as *Zanchie* hath it) and then fathered it on the Spirit, as *Oecumenius* hath it, although those false Prophets themselves were the Authors of it.

Some conceive that by Spirit here is meant Prophecie; and not unlike, for the Spirit of Prophecie was then one special gift of the Holy Ghost, and that which Christians were to give much heed unto, and to try them by the Rule, i.e. of the old Testament Prophecies, as well as by the new delivered by the Apostles. Now this being

*Spiritus hic dupliciter accipitur, vel pro Spiritu maligno apparente in specie boni Angelis, 2 Cor. 11. vel pro Spiritu Sancto, i.e. pro revelatione, quam aliquis dicit à Spiritu Sancto factam. Gorham. in loc. Per Spiritum, i. commensuratis revelationes, quas cuiuslibet iactant se à Spiritu Dei accepisse Zanch. in loc. Ἐδοξε γὰρ ἡμεῖς ταῦτα λέγειν, ὅτι πνεῦμα Οὐκ ἐμ.*

being the likeliest way to deceive the people, in came these Seducers at this golden gate Hence *Theophylact* expounds it, *Prophecies*; because (as he conceives) certain men did counterfeit a Prophecie, as that the day of Judgment was at hand. If I should quote *Beza*, *Aretius*, *Piscator*, and many more Commentators, it would but inform us, that they vary only in expression, scarce any thing in sense: Therefore I leave the Reader to follow whom he pleaseth.

Nor by Word.] Here must be added [*As from us*:] and probably, [*as from us*] hath relation both to *Spirit*, *Word*, and *Epistle*; and so the Apostl.s meaning may be, We had no such revelation from the Spirit, we never delivered any such thing in any Sermon, nor did we ever write any Epistle that expressed any such Doctrine.

The word λόγος (as the Learned observe) is here put for a specious pretence; So it is used in *Coloss.* 2. 23. which things λόγον ἔχοντα σοφίας, have a shew of wisdom, a specious pretence of high Divinity.

Others (as *Hyperius* and *Zanchy*) conceive the word imports as much as *πιδαναλογία*, which signifies a perswasory speech, *πειθαρς λόγος*. A word that *Paul* useth *Col.* 2. 4. *Left any one beguile you with inticing words, or probability of speech.*

*Πιδαναλογία* is an adapted perswasory speech to make that which is spoken (be it true or false) seem to be a reall, clear, and undoubted truth. It is in Logick called a Paralogisme, which (saith *Aretius*) the false Apostles here made; drawing their fallie conclusions from *1 Thess.* 4. 15, 17. Thus they might argue from these words, *Then we which remain alive shall be caught up together with them in the clouds, and so shall we ever be with the Lord.* Now if *Paul* reckon himself and the present Saints of *Thessalonica* amongst the number of them that shall be alive to be caught up with Christ; then the day of Judgment must be near; for *Paul* is well stricken in yeers, and many of the Saints of *Thessalonica* are old, and ready to go to their graves: But (say they) *Paul* expressly saith, *Wee that are alive shall be caught up together with him.* Ergo, The day of Judgment is neer at hand.

Such kind of Sophisme, *Zuinglius*, *Primasius*, *Hyperius* and *Aretius* conceive the Apostle means.

*Cornelius à Lapide* and *Estius*, by word, understand the word

Τίνας δὲ προφητίαν ὑποκρίνομεθα.  
Theophil.

Per sermonē,] Supple nostrū, vel à nobis dictum: Hoc enim intelligendum esse arguunt sequentia in *Græco*. C. à *Lapide* in locum.

Ὅτι μὴ τις ὑμᾶς παραλογίζῃ ἐν πιδαναλογίᾳ.

Oratio ad persudendū comparata, quod etiam propriè spectat verbum παραλογιστέος *Beza*.

Πιδαναλογία ὑπὲρ τινὲς ἐπιστον ἐπεσκήναται τῷ ἡμῶν ἐν Κελύδῃ Scholia.

Per sermonem, scil. Dialectica fallacia, vel Rhetorica suasionis, *Primasius*.

or

or sermon of *Paul*; as if *Paul* should say any such thing, that the day of Judgment was at hand; for (saith *Eftius*) the false Apostles affirmed, *scilicet ore Pauli audivisse*, that they heard *Paul* speak it, That the day of Judgment was at hand: from beleeving which, the Apostle dehorts them, flatly denying that any such word ever proceeded out of his mouth.

*Neque per Epistolam, tanquam nobis auctoribus. Oecumenius, Hemenius, Brasimus.*

*Tanquam per nos scriptam. Beza.*

*Vel fingebant in nomine Pauli, vel alludis ad superiorem Epistolam, in qua de die Domini disseruit. Zanch. in locum.*

*Epistolas fabricabant sub Apostolorum nomine. Grotius.*

Ceterum suggerit nobilissimus hic locus luculentissimum methodum tractandi de hereticis; quorum historiam quisquis novit, fatebitur nec verius, nec brevius, nec planius quicquam de his dici potuisse: cum in ea tempora inciderimus, quibus non jam sit dividendum in quem potissimum ista competant, sed aperiendi duntaxat oculi, ut quae futura praedixit Apostolus, praesentia accernamus. Bez. in locum.

*Nor by letter, as from us.]* This is to a word according to the Vulgar Translation, which reads it so from the Greek Copie.

'Tis generally conceived, that those false Apostles did either forge Epistles in *Paul's* name, or set false glosses upon those he writ: Therefore saith *Theophylact*, these Seducers ἐπιστολάς πλατύντες ὡς παρὰ Παύλου γαλήναι, They fained Epistles, as if they had been written and sent forth by *Paul*: and *Zanchy* (as others) conceives, that either they did forge Epistles in *Paul's* name; or else *Paul* alludes to the former Epistle, where he had treated of this day of Judgment. *Beza* hath a notable saying upon these words, very fit to be applied to our times, alluding to the hereticks of those times he lived in. If *Beza*, which saw those monsters but in their babies, did conceive this Text to be fulfilled

in his time; what would he have said if he were now alive in *England* to see these monsters in their full strength and power? But I leave this:

*As that the day of Christ is at hand]* or instantly to be. Some conceive ἐνέσκειν signifies here the time past, and so the false doctrine here they make to be the same with that in 2 *Tim.* 2. 17, 18. of *Hymeneus* and *Philetus*, who affirmed that the Resurrection was already past: but there is no word in the Greek Copie in all this Text, to draw any such Interpretation from ἐνέσκειν: But we have parallel texts to prove that the word signifies the present time, whether the present year, or the present generation, it is indifferent; but it signifies present: 1 *Cor.* 3. 22. εἴτε ἐνεσῶτα, either things present.

Some conceive possibly, the Apostle here repeats the words in derision of the false Apostles, who made it all their cry, The day

ἐνέσκειν hic dicitur de re praesenti. Grot.

Quasi instet dies.] Repetit Apostolus per Memisn verba seductorum, Ecce instet dies Domini. Zanc.

day of Christ is coming upon us, 'Tis close at hand, tis close at hand.

*Zuinglius* affirms, that the Apostle took occasion to write this debortation from a certain book that was writ *Anno 24.* which had this false doctrine of the day of Judgment's being at hand. This may have some probability, if *Zuinglius* mean the 24 year after Christs Ascension. But I can neither fully beleieve him, nor cleerly disprove him.

But the most learned conceive, that the Apostle grounds his Dehortation upon certain false teachers Doctrine, that of meer envie took upon them the profession of Christianity (possibly they were crafty Jews of that City) on purpose to overthrow it when they saw an opportunity: and *Paul* being absent, they

thought the fittest time to do mischief was then. Now the mischief they intended was twofold: 1. To bring *Paul*, and *Silvanus*, and *Timotheus* into the greatest disgrace that might be, by defaming them as Seducers, false prophets, *Baals* priests, Antichristian Ministers, &c. for if the day of Judgment did not fall out at their false set time, *Paul* and *Silvanus* and *Timotheus* should be in all the blame; these false teachess would have seri-

ously professed that they were misled by those false prophets, *Paul*, and *Silvanus* and *Timotheus*; but now their eyes were opened to perceive plainly that they were seducers, and for their part, they would no longer follow them, nor their Doctrine, which was so evidently false. Such an engine in that age (as well as this) might have blowed up a whole Church at once, and have made professors turn Apostates, and hate their Ministers. 2. By this Doctrine they intended to bring the Christian Religion into publick disgrace; not onely to cast out *Paul*, but *Paul's* doctrine out of all esteem; for could they have possessed the people, that the day of Judgment would certainly be that present year (for 'tis conceived that that was their designe) the Christians that beleaved it, would have neither sowed their seed, nor dressed their vineyards, nor provided for their families, for to what pur-

*Error autem istorum, quorsum tendebat? Nempe, ut cum fideles viderent diem Domini ultra prescriptum tempus differi, vel impatientia deficerent, vel omnia ducentes pro fabulis. Interim vero fictiliis istis revelationibus mirum non pseudopropheta magnam sibi comparans sapientia opinionem ad alios spargendos errores. Beza in locum.*

*Ideo Paulus volebat ut illi crederent eis, à quibus audiebant instare diem Domini, ne forte cum transiret tempus, quo cum crediderant esse venturum, et venisse non cernerent, etiam caetera fallaciter sibi promitti arbitantes de ipsa mercede fidei desperarent. Bed. in loc.*

*Tempus aliquod definitum, et certum, ut diem, horam, mensem annum, saculum significare affirmabant. Rolloc.*

pose

pose ~~it~~ had<sup>t</sup> been, when they daily expected fire from heaven to consume all? Now what a hardening would this have been, both to the heathens on one hand, and to the Jewes (who had there a Synagogue) on the other hand, when they should have seen these poor Christians and their Families in extreme want of family necessaries, meerly through the delusions of their Religion? what shame & reproach would it be to Christians? and how would the Christian Religion have been cryed down as a most false deceitfull Religion? and what a door had here been opened for weak Christians to have apostatized to their former Atheisme? Many hundred years after, our Ecclesiastical histories tell us, that the Divell by such a cheat drew away many Professors to become Atheists, when they saw the day of Judgment (according to their Seducers Predictions) came not to pass.

Ver. 3. *Let no man deceive you by any means.*] The Apostle proceeds from intreating to commanding; and that negatively, that it might be the more obligatory at all times to their consciences; *Let no man deceive you by any means.*] Ἐξαπατᾶτε (as noble Leigh that famous Critick observes) signifies such a deceit which a false thief useth to a traveller, offering himself a guide to direct him a better way to his journeys end, and so leading him to some dismal place that he may rob him.

*By any means.*] Καὶ ἑνὶ τῷ τρόπῳ, to a word it is thus, *By any version*; and so the meaning most probably is this, Let no one deceive you by any misinterpretation, or subtil kinde of false glosses upon any Sermon I preached, or Epistle that I writ to you, or any other of the Churches; and so this negative precept is brought in as a vehement reiteration of his dehortatory Petition, which mightily confirms his Doctrine, that the general day of Judgment is not at hand. This doctrine he confirms in the ten next Verses. Thus I have done with the Doctrinal part.

Par on Rom.  
16.18.




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## The Second Part.

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### *Of the general Apostasie from the true Profession of Christianitie, and of the Anti-christ.*

**Ver. 3.** **F**OR that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

4. Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God, sitteth in the temple of God, shewing himself that he is God.
5. Remember ye not that when I was yet with you, I told you these things?
6. And now ye know what with-holdeth, that he might be revealed in his time.
7. For the mystery of iniquity doth already work; only he who now letteth, will let, untill he be taken out of the way.
8. And then shall that wicked be revealed, whom the Lord will consume with the Spirit of his mouth, and shall destroy with the brightness of his coming.
9. Even he whose coming is after the working of Satan, with all power, and signs, and lying wonders,
10. And with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved.
11. And for this cause God shall send them strong delusions, that they should believe a lie:
12. That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

## C H A P. I.

THIS portion of Scripture stands amongst *Pauls* Epistles like the Tower of *Ophel* upon the wall of *Jerusalem*, clouded and shadowed with sacred Mysteries; it may wel be put amongst his *Suavissima*, hard places of Scripture to be understood, which not only the unlearned, but some Learned have wrested (for ought I know) to their own and others destruction. Here we may truly take up the Rabins saying, meeting with a hard place of Scripture, *Opus est hic quadringentis Camelis onustis commentariis rationem reddere*: We had need of four hundred Camels loads of Commentaries to give us light into this Prophecie.

The Prophecie in general is of the great Apostasie in the *Gentile* Gospel Church, and of the Anti-christ.

Now such, and so numerous are the various opinions of Learned men about Anti-christ, that it gives occasion to many men who regard not the times or the seasons, scoffingly to give out, that Anti-christ is some *ignis fatuus*, that is now in this Kingdom, now in that, anon no where, and presently again every where; some make him a Divil, some a State, some a particular man, a King, a General. Others give out, that Anti-christ is like the Philosophers Stone, much talked on, but never seen yet, or known: But all these Scoffers do not one jot diminish the truth of the sacred Word concerning Anti-christ; for as for example, there are many Ignoramuses this day in States affairs (amongst whom my self is one) that do not distinctly know who are the *Custodes Libertatis Anglia*: some say, the General Council of the Army; some say, the House of Commons, as now modelled; others, the Council of State; others, the Keepers of the Great Seal; and others, the Judges of the Land: now because we through our ignorance, do not know them, will it therefore follow, that there are no *Custodes Libertatis Anglia*? this would prove in the end but a bad conclusion; for my part, I draw no such conclusions, but my prayer to God and my hope is, that he will speedily dispel all fogs and mists of ignorance from deceived people, that at last they may eminently and clearly perceive who are the *Veri Custodes Libertatis Anglia*. But to our purpose.

That there have been, and are many Anti-christs, and that there



there is to be eminently the Anti-christ in the world before the day of Judgment, none can deny that do confess the truth of the Scriptures. In 1 Joh. 2. 18. 22 there you have *ἄντι χριστός*, the petty Antichrists, and twice, *ὁ ἀντίχριστος*, the great Antichrist, eminently Antichrist. Of this Antichrist there are various opinions, which arise many of them from the very word: as (say some) Antichrist must be one that pretends to be for Christ, but is the great enemy to Christ and his Saints; and this they draw from the Preposition *Ἀντί*, which our Grammers tel us, signifies both for and against; in apposition it is put for [for] and so both Humane Authors and the Scripture frequently inform us; as Joh. 1. 16. *Καὶ χάρις ἀντὶ χάριτος*, and Grace for Grace. But Criticks who give this gloss, do affirm that both in apposition and composition it signifies [for] and [against]; but I suppose it seldom signifies [for] in composition, but [against] and so generally Authors understand the word *Ἀντίχριστος*, for one that opposeth Christ: So saith *Hilary*, it is the property of the name of Antichrist, to be contrary to Christ, *Nominis Antichristi proprietas est, esse Christo contrarium*; and so say other Authors.

*Antichristum significat æmulum, seu vicarium Christi.*

*Dicitur Ἀντίχριστος, quia in cunctis contrarius est Christo et ipsius Evangelio; hoc enim significat vox ἀντί. Dæmonius.*

But if we wil have the full signification of this compound word we must look as well to the signification of the word *Χριστός* as *Ἀντί*. *Χριστός* comes from *χρίω*, which signifies to annoint, and so the word *ἀντίχριστος* signifies against the Annointed: who the Annointed are, *Rev. 11. 4, 5, 6.* compared with *Zach. 4. 3, 11, 14.* tel us. In the Church under the Ceremonial Law, the King and the Priests only were annointed; indeed Prophets were annointed sometimes, but that was extraordinary, not by Ceremonial constitution, but immediate command. These two Sacred functions are not destroyed, but refined under the Gospel: so that probably the *ὁ ἀντίχριστος*, is he that slayes the Witnesses, for his proper name is the Opposer of the Lords Annointed, the enemy that makes war with, and overcomes the sons of Oyl, the Witnesses, the two Olive trees.

This is that Antichrist which *Paul* in this place characterizeth. Some Learned men take this Prophecie of *Pauls* to be so cleat a description of Antichrist, that they say 'tis a Commentary on *John* who hath writ the Myserie of Antichrist.

Without all doubt *Paul* doth say much of Antichrist in this place; if we were able to dive into the bottom of his profound mysteries, but the wel is deep and the cords of our abilities are but

short, so that we cannot go so deep as he hath digged in this sacred Fountain.

*Typicè adum-  
bravit Daniel,  
topicè planius  
declinavit Pau-  
lus, plenius Jo-  
hannes in cap.  
13. & 17. An-  
tichristum de-  
scripsit.*

But of all learned sayings to this purpose, give me that eminent *Prideaux*, I mean *Prideaux* the Divine, who saith thus, '*Daniel* hath discussed Antichrist Typically, *Paul* more clearly hath drawn him out Topically, and *John* in *Rev. chap. 13. & 17.* hath described him more fully.

I am very confident, that *Rev. 13. & 17.* do set forth the Antichrist (together with this Prophecie of *Paul's*) more fully then any other Chapters in the whole Bible:

In the touching upon this Prophecie, we shall first endeavour to shew *Paul's* method, and then his meaning.

*This following is Paul's Analysis of the Antichrist.*

In this prophecie is foretold the great things that shal be visible in the gosp. Church before the day of Judgement: which are in generall two.

1. The general Apostasie is *ἡ ἀποστασία*. ver. 3.

2. The manifestation of the Man of sin, the Antichrist, who is described by a threefold Character.

1. By his nature, and that 2 ways.

2. By the time of his appearing in the world, which is demonstrated 3 ways.

3. By his actions when he doth appear: which are set forth by their

1. By his names given to him: which are five.

1. ὁ ἀνδραγατῶν & ἀνδραγατῶν  
2. ὁ υἱὸς τῆς ἀποστασίας.  
3. ὁ ἀντικρίστου. ver. 4.  
4. ὁ ἀνομος. ver. 8.  
5. τὸ ἴδιον. ver. 11.

2. By his qualities (ver. 4.) which are four:

1 He is a self-seeker.  
2 A rebell against Magistracy and Ministry.  
3 He is a specious hypocrite  
4 An usurper over the people of God.

1. By a demonstration *à priori*, ver. 5, 6. they had been taught it before.

2. By an ocular demonstration, *à present*, ver. 7. from the mystery of iniquity then working; viz. to overthrow the Church. From the likeness of that present to the mystery to come the Apostle argues.

3. *A causa impediens*, from the impediments that kept down this man of Sin, he argues to the time of his appearing. ver. 8.

1. Kind, diabolical; with power, signes, & lying wonders, and all deceivableness, ver. 9, 10.

2. *Effects*, which are to seduce professors, loose and hypocritical professors. v. 11.

3. *Issue & end*: viz. the everlasting damnation of himself and followers. v. 12. whose followers are characterized, &c.

CHAP.

## C H A P. II.

**N**OW we come to shew the meaning of these words, which that we may, we wil endeavour to read them right.

Ver. 3. *Let no man deceive you by any means, for that day shall not come except there come a falling away first, and that man of sin be revealed, that son of perdition.* So our English Translation reads it, and to this sense do all or the most of the Latine Translations read it: yet all of them acknowledg that there is not one *Iota* of that clause, [*That day shall not come*] in the Greek Copy.

Those that take not in this supply of words make the sense go lame, as the Syrack Interpreter, Tremelius, and the Vulgar Translation.

And how to add these words to the Copy, I know not; I confels I know what the Learnedst say in defence of it.

They say [*ὅτι ἴδαν μὴ ἔλθῃ*] it is an *ὑποσώπισις*, that is, when one, through vehemency, cutteth off some part of a sentence, yet so as that the whole may be understood; so that the Apostles words import as much as this, *ὅτι ἡ μὴ παρυγνίσαι ἡ τῷ Χριστῷ ἡμεῖς ἴδαν μὴ πρότερον ἔλθῃ ἡ ὑποστάσις*; this brings it just to our English Translation; and for confirmation of this manner of reading the Text, they affirm that this figure of speech is commonly found among the Greek Writers. But I much question whether all this will give a man sufficient warrant to adde these words in a Translation, I confels they would do well in a Paraphrase: I am sure it is the safest and best way for a Translator to keep to the Copy as near as he can, to a word, and therefore I shall beg leave to seek out some other English reading nearer to the word.

The great stumble is made at [*ὅτι ἴδαν μὴ*] which being not looked on as an Hebraism, may be one cause of not discerning the Apostles emphatical expression therein: it is true indeed that *ὅτι* is a casual conjunction, and so it is usually found both in Humane and Divine Authors; but in this place I humbly conceive that it is neither *particula causativa*, nor *illativa*, but *affirmativa*, and so the Learned tell us, that *ὅτι* est *particula affirmantis*, and also that it is used *asseverandi causâ*: so very emphatically the

\**ὅτι ἴδαν μὴ ἔλθῃ ἡ ὑποστάσις πρώτον*, which is translated thus, *Non enim advenit dies Christi quin venerit defectio prius.*

Beza.

*Nam non prius id futurum est quam venerit defectio.* Sebast. Castalion.

*Quoniam nisi venerit prima rebellio.* Interpret. Syriac.

fic Tremel. & Vulg. Lect.

Grotius in loc.

*Τὸν τοίνυν δολοῦν ὡς ἀπολείας ὁ Ἀποστόλος*

*ἐπὶ τῷ ὀνόματι*

*ἔειπεν ὅτι ἴδαν μὴ*

*ἀποκαλύψῃ ὁ ἄνομος ὁ ὧς*

*ἡ ἀπολείας.* Bzilius in Psal. 7.

*Ibi de hac figura sermonis dist.*

*seris.* Camerat.

Parti-

Particle *ὅτι* is used in 1 *Joh.* 3. 20. *For if our hearts condemn us, ὅτι μείζων ἐστὶν ὁ Θεός, verily God is greater then our hearts; and (with submission) I conceive, that ὅτι in Joh. 8. 24. should be translated verily, ὅτι ἡμεῖς ἐν ταῖς ἀμαρτίαις ὑμῶν, Verily ye shall dye in your sins; like unto this is that ὅτι in *Matth.* 7. 23: *Verily, I never knew you; it is used by way of asseveration. And then the next Particle ἐάν μὴ, it is translated in several places of Scripture [but] as *Matth.* 26. 42. *Father, if this cup may not passe, ἐάν μὴ αὐτὸ πῶς, But I must drink it; and in *Galat.* 3. 16. *A man is not justified, ἐάν μὴ διὰ πίστεως, — but by faith. And it is Learnedly observed by one, that אֲלֵכָּנָא, to which ἐάν μὴ is answerable, is translated by the Septuagint, ἀλλὰ, [but] *Genesis* 24. 38. *Biza* translates it [quin] in the Text: so that wee may read it to a word, thus, [Verily, but there shall come the Apostasie first, and that man of sin shall be revealed:] So that this seemes to be the sense, You *Theſſalonians*, by false Teachers that pretend to have revelation, are taught, that the day of Judgement is near at hand; but we that have the true spirit of Propheſie, doe assuredly know the contrary; it is no such matter; but verily there must come the Apostasie first, and the man of sin must be revealed before that day come. There is more to do for the Church then to passe presently from *Egypt* to *Canaan*; they shall find a barren wilderneſſe to passe through, and there Serpents shall bite them, and enemies shall annoy them, and thirst shall afflict them. The Church the Spouse must be conformable while she is militant, to Christ her Husband when he was militant. Now Christ before (in his Humane Nature) he became actually (*quod ad nos*) triumphant, he was drove into *Egypt*, he was carried into the Wilderneſſe, where he was extraordinarily afflicted forty dayes, and then he was assaulted by the old Dragon the Divil, and after that forsaken of all, betrayed by a bosome-friend, and murdered by hypocritical Professors, but plain Apostates; who reproached him more then the Heathens that knew not God: even so must the Gospel Church in the representative body, *viz.* in her lawful Magistracie and Ministry, be drove into the Wilderneſſe, bitten by Hereticks, Rebels and Apostates, and at lastaine by hypocritical Professors, as *Revel.* 11. informs us,****

us, together with this prophesie of *Paul's*. Thus *Paul* in the generall gives the Churches of Christ to know, that their passage from earth to heaven in all ages, shal be rough and craggie; *through many afflictions we must enter into the kingdome of heaven.* We may say of the Church, as Christ said of himself, *Ought not the Son of man to suffer these things, and to ascend into glorie?* He first debased his head to drink of the torrent of afflictions here, before he lifted up his head unto glory. So ought not the Eastern Churches defection, *Mahumetan* idolatry, and Popish blasphemie, and Apostasie, to drive the Church into the wilderness? and ought not the Antichrist to slay the Witnesses, before there be a glorious resurrection of the Church? yes, doubtlesse there is a necessitie for it, for the holy Ghost hath foretold it; and she must be conformable to her head, who was made perfect by sufferings. *Psalm 110. He shall drink of the brook in the way.* 'Tis not *his way*, but [the way] and [the brook] to note, that that way, and that brook, is the general road wherein the Church must follow Christ; that brook they must wade thorow. The way, and the brook remain still, though the deadly poison of the brook be totally taken away, and the fatal precipices in that way be levelled by Christ; he hath sanctified the way, in going before us in it. There is the wrath of men and devils in this way still, but there's not one dram of the wrath of God in this way, nor in this brook: The deadly poison Christ drank, which killed him; since which, it hath no power on us. But to the work intended, Explication.

*H. Sotus* *Agustin* translates it for *αὐτόματος*, *refuge*, a lawlesse runagate person: whether his translation misled him in the interpretation; or his mistake in his interpretation (a common error) caused him to translate it to his purpose, I cannot tell; but both *Theodoretus*, *Irenaus* and *Augustine* conceive, that it is to be understood of the Antichrist; yet not properly, but by a figure, they say, by a Metonymie. Anti-christ is called the *Apostacie*, because he is the cause of an universall Apostasie: such a strange kinde of mistake is that which makes the Pope-dome the Man of Sin. But observe, what inconsiderate things follow this opinion; for if by the Apostasie be meant Anti-christ, then the Apostasie is to be but three yeers and a half, and at the end of three yeers and a half, or within few dayes after, the day of Judgment comes, by these mens own confessions,

Chrysoft. in  
1 Cor. 14. Ho-  
mil. 36.

ons, if we take but a larger view of their opinions concerning Antichrist, and so the Prophecies of the witnesses in sack-cloth, and the Church in the Wildernesse, and the witnesses slaying, and the day of Judgment, must be all included within the compass of three years and a half, for they say Antichrist must reign but three years and a half; and then comes the day of Judgment, when he and all his followers shall be destroyed: now such necessary consequences do both contradict their own writings, and many of the Fathers who complained of the Apostasie in their daies: but my intent is not to confute opinions, for that were endless on this Subject.

*Tertullian* reads *abscissio*, a departing away, this is neer to the Copy. The Syriack reads *rebellio*, a rebellion, and so say the most Interpreters the word signifies.

*Mariana* shoots three arrows at this Mark; he saith, that by the Apostasie here is meant 1. Either the Rebellion against *Nero* the Roman Emperor; or 2. The Rebellion of the *Jews* against *Florus*; or 3. It is meant of the ruine of the Roman Monarchy: *Hugo*, the better Archer of the two at this mark, saith, it may be understood either of the civil Empire, or of the Ecclesiastick Empire of *Rome*, or of Antichrist, or of the Apostasie from the faith.

Vel de terrene  
Romano Impe-  
rio, vel de spi-  
rituali Imperio  
Romana Ecclē-  
sia, vel de fide,  
vel de Anti-  
christo. Hugo  
de S.V.

*Lyra*, a Learned Christian Jew, conceives, that *Paul* speaks occultly of the Ruine of the Roman Empire, or of the Spiritual Government of the Church, or of the departure from the faith.

*Montanus*, *Fab. Paulinus*, *Esius*, *Hugo Cardin. Salmeron*, *Pererius*, *Primasius*, *Anselm. Piscator*, *Calvin*, and very many others do say, that by the Apostasie is meant the general Apostasie from the faith.

*Calvin* wonders that ever Learned men should have such an erroneous judgment, as to think it is meant of the Apostasie from the Roman Emperor.

Miror tam mul-  
tos Scriptores, a-  
liosque doctos &  
acutos in re tam  
falsâ hallucina-  
tos esse, nisi  
quod quum er-  
rasset unus, tur-  
matim alii sine  
iudicio secuti  
sunt. Calvin.

*Aquinas* treating on this Subject, and viewing the opinions of the Fathers, especially *Augustin*, who from the Image (*Dan. 2.*) typifying four Kingdoms or Monarchies, the last of which being the Roman Monarchie, at the end of which Antichrist would come and ruine it, and then Christ would come to Judgment and ruine him; and this *Augustin* makes the *signum conveniens*, because the Roman Monarchy was standing firme, and



and under its power the Gospel should in probability be preached to all the world, *And then the end* (saith Christ) *cometh.*

But (saith *Aquinas*) how can this be true of the *Roman Empire*, when the Nations have long since revolted from it, and yet neither Antichrist is come, nor Christ to Judgment? seeking therefore for a more convenient sign, he makes use of Pope *Leo* his Sermon upon the Apostles, who affirmeth, that *Rome* is changed from a Temporal to a Spiritual Kingdom, and so the departure from the *Roman Empire*, is to be understood of the Apostasie from the Spiritual, that is, from the *Roman Catholick* faith; and he makes this the *signum conveniens* of Antichrists coming, *viz.* the general Apostasie, by an Argument taken from the rule of contraries; for as Christ came when the *Roman Empire* ruled over all, so Antichrist shall come when there is a general defection from it, *viz.* the faith of Christ professed in the *Roman Church*, which he calls the *Spiritual Empire*.

*Sed quomodo est hoc? qui jam-din-gentes recesserunt à Romano Imperio, & tamen nec-dum venit Antichristus? dicendum est quod nondum cessavit: sed est commutatum de temporali in Spirituale; ut dicit Leo Papa in Sermone de Apostolis; & ideo dicendum est quod discessio à Romano Imperio debet intelligi non solum à Temporali, sed à Spirituali, scilicet à fide Catholica Romana Ecclesie; Est autem hoc conveniens signum, quod Christus venit quum sicut Romanum Imperium omnibus dominabatur; ita à converso, signum Antichristi est discessio ab eo. Aquinas in locum.*

In the application of this Text, we finde the Papists and Protestants clashing against each other: the Papists say, this Apostasie is that of the Protestants from the *Roman Church*; and the Protestants say, that this Apostasie is that of the *Roman Church* from the purity of Doctrine and Discipline which was once to be found in the *Roman Church*; and herein the Protestants utterly overthrow the Papists, proving the Apostasie of the *Roman Church* so clearly, that there is none can stand against them, or gain-say them with any colour of truth.

*Grotius* conceives, the Holy Ghost points here at *Caligula*, the Successor of *Tiberius* in the *Roman Empire*, who made a great apostasie from the good deeds of *Augustus* and *Tiberius* (his Predecessors) which they did to the Jewes, and to their Religion: what they did to please the Jewes, this did undoe to displease and disprofit the Jewes. After this manner he makes him run parallel with the other part of the Prophecie; but this is rather *insus* then *allusio*; rather a sporting with, then expounding of Scripture. He shews us how foolish a Commentator



mans fancy is of Scripture, be the man never so learned; and how easily a man may be deluded by the strength of his fantasie to beleeeve a lye, when tis so byased with its own parallels, as to melt sacred Texts into its own mould, and shape it to its own liking. What is it but *transitus à genere in genus*, to make historicall notions in humanity, to beget the conclusions of Divinity? like that high-strung Musician *Aristoxenus*, who would out of the principles of Musick, determine the nature of a humane soul; and what usually is the end of such mens violent labors, but only, *Praxistiles*-like, to make beguiled minds bow downe to the painted Strumpet of their fancies?

The reason why so many learned men have (like drunken men) reeled, and rambled, and stumbled, and fel in their Treatises upon Prophetick Texts, is because they tipple themselves first with the brainfick wine of their own fancies drawing. This hath been, and to this day is, I am confident, the cause of those gross mistakes concerning the pouring out of the vials, making all the vials almost of Gods wrath to be poured out upon *Rome* and her adherents; when, if we look into Scripture soberly, and into History with an unbyassed judgment, we shall find not one vial as yet to be poured out. I know this opinion is vineger and smoak to some, but I presume, not to sober men well read in these mysteries: humane Histories at the best are but the worst Interpreters of the Scripture: The body of the Scripture is like *Solomons Temple*, which a wiser then *Solomon* hath builded for the Church of God; every stone is fitted before it come, hither for its fellow, here window answers to window, and pillar to pillar; no noise of axe or hammer is heard throughout it: The Scripture is like *Jerusalem*, compact and at unitie in it self; it is (as *Strabo* saith of that City) *ἑστὸς ἐν ἑσθῶς*, well watered within it self; so that we need not go any farther then the threshold of the Sanctuary, we need not go over it to quench our thirstly desires of understanding it: There is no Doctrinal truth for the feeding of the Church, nor any Prophetick truth for the comforting of the Church, but it is *establisht* (2 Cor. 13. 1.) *in the mouth of two or three witnesses*: the fault is only in our selves, we are weak sighted, and cannot perceive them, nor distinguish them: Let not the Reader think I cry down either the searching into, or the applying of humane History to divine Texts, but only the riotous fancies of those who in their writings set up Historie against

gainst Scripture, and (I had almost said) reason it self: I will willingly give as much worship to History in the Divinity School, as the Schoolmen give to Images in the Church, that is, *cultum respectivum*, but not so much worship as the Papists give to Images this day, i. *cultum conjunctum*.

My task therefore shal be to search after that testimony which the Scriptures give concerning the Apostasie, and that testimony (though but single) will carry it against all others.

I shall only first mention the reason that they give (that hold *Paul* means the ruine of the *Roman* Empire in this place) why *Paul* did not speak plainly and openly of it: To this the Greek and Latine Fathers answer, viz. *Chrysostom, Oecumenius, Ambrose, Hierom, Tertullian*, and several later Writers, as *Cajetan*, and *Aretim*, &c. '*Paul* (say they) in prudence kept covert this truth, lest hereby the Christians and the Christian Religion should suffer as enemies to the Empire of *Rome*. Indeed I have read of Saint *Basil*, and it is spoken in his commendation, as a grave prudential act of his, that considering the season, and the predominancy of Hereticks, *pro temporis ratione, & Hæreticorum principatu*, he did refrain from some sound expressions concerning the Deity of the Holy Ghost, which others of a lower degree in the Church, did boldly and frequently use. Without all doubt, there is a season for all things, *a time to speak and a time to be silent*; and a word spoken in due season, how pleasant is it? But all this shall never make me believe, that *Paul* would, for fear of Humane or Diabolical power or crueltie, put Gods candle of Truth under a bushel; he spake as the Spirit gave him utterance, neither adding to, nor detracting from any thing imparted to him by the Holy Ghost; he delivered the whole mind of God to them: *Paul* had none of that baseness in him, which is so frequently found in the Ministers of this Age, to baulk Truths for fear of persecution. The least Truth of God is worth all the Churches in the world: yea, let me say it, were the least Divine truth put in the scales against all the souls in the world. it would out-weigh them. Better all those souls should eternally miscarry, then that truth should perish. Though the pretended Saints of God in this age, think a little of the world to be worth a great deal of Gods Truth; yet those that are truly sanctified and enlightened, think far otherwise. Truth, it is of the Essence of God, for God is truth; and he that will with-hold any thing of God

Nazianz. O.  
rat. 20.

*Non rectè, sed valde improprie ipsam Apostasiam Antichristum vocari. C. à Lap. in loc.*

*Patres omnes de diversis rebus interpretantur. Salmeron in locum. Ita Aquinas.*

*Ponit hic duo signa pravi iudicii Apostolus; primum, hanc universalem defectionem: secundum, ipsum Antichristum, qui hanc defectionem statim subsequetur.*

*Corn. à Lap.*

*Ἀλλ' οὐκ ἔστι δὲ ὁ ἄνθρωπος ὁ ἐκείνους. O. cum. in locum.*

for a carnal end, will easily be drawn to let go all of God in the end; and therefore this their reason I hold to be as unsound, as their opinion who think *Paul* prophesied here of the destruction of the *Roman* Monarchy by peoples falling away from it.

Some, and those not a few, make the Apostasie and the Antichrist to be all one; directly contrary to the light of the Text, as also other prophetick Texts which run parallel with this. As it is a sin to separate what God hath joyned together; so 'tis no lesse an error on the other hand to joyn in one that which God hath distinctly made two.

*Cornelius à Lapide*, to whom the Christian world in this latter Age is beholding for his learned Labours, (saying his errors on the Bible) saith on this prophetick Text, that there are two great signes which fore-goe the day of Judgment, which the Apostle in this Prophecie holds out: 1. This universall Apostasie, and then the Antichrist himself, which treads upon the heels of the apostasie, and immediately follows it. *Oecumenius* seems to point at the Idolatry of the Church of *Rome*: for (saith he) the deceit of Idols shall cease, and then the Man of sin shall be revealed. He makes them distinct.

This truth of the Scripture had need to be more then ordinarily insisted upon; not in regard of its obscurity, for I know not any truth cleerer in Scripture then this; but in regard of its opposition, and that by many learned and pious Protestants.

We do affirm, that the general apostasie, and the manifestation of the Man of sin (that Antichrist) are two distinct things: and this we prove from their opinions that affirm the contrary; for they themselves affirm these particular points: 1. That this apostasie is a falling away from Christ, from the Doctrine and Discipline of the Church of Christ. 2. That they are Professors of the Gospel that make this apostasie; for it must be a forsaking of that they did once professe, how else can it be said an Apostasie? 3. They say, this Apostasie must be an universall and general Apostasie of all the world, that is, of every Church in the world; for otherwise, they say, the Apostle would have limited his speech, and not spoken indefinitely, as he doth: now put this with their opinion of Antichrist together; If the Apostasie be universal throughout every Church, and this Apostasie and Antichrist are all one, then Antichrist must be an Ubiquitary, he must be in *Europe, Asia and Affrica*

at once; for the *European Churches, Affrican Churches, and Asian Churches* are all apostatized from the Doctrine and the Discipline of the Primitive times: All Protestants grant it: so that by making Antichrist one with the Apostasie, we shall grant (that are Protestants) more to the body of Antichrist, then we will allow the Papists to grant to the body of Christ; for we make it to be every where at one and the same time. It is granted from *S. John's* words, that the spirit of antichrist was long since in the world; and *S. Paul* here saith, the Mystery of iniquity did work then; but he tells us, that Antichrist was not then, but after that to be revealed. It cannot be denied, but that the spirit of antichrist went forth with the apostasie; and therefore *S. John* 1 *Joh.* 2. 18. minding the Churches of the prophesie of antichrist to come in the last times, tells them that *there were many Antichrists already abroad: i. e.* that had apostatizing, proud, aspiring, malicious, trayterous thoughts and endeavours to supplant the Gospel Ordinances, and Gospel Officers; but he cleerly distinguisheth the antichristian spirit from the Antichrist in the self same verse, and in the 22<sup>d</sup>: and so doth *Paul* twice in this 2 *Thess.* 2. distinguish betwixt the Apostasie and the Antichrist: In *ver.* 3. he calls it, *the falling away first*; and then the Man of sins manifestation; which will not be untill the end of the apostasie: and *ver.* 7, 8. there the apostasie is called the *mysterie of iniquitie* which then began, and but began. 'Tis a Text parallel with that fore-cited 1 *Joh.* 2. 18. [*Now there are many Antichrists*] The mystery of iniquity began to work in *S. Paul's* time; but not to that height as to carry all before it; no, there were lets, there were the *Sons of Oil* which did curb it, and would, untill they were slain; and then, Mark [*then*] the Adverb of time clearly distinguisheth betwixt the Apostasie and the Antichrist: *to* is there a discrete particle, and also points us to the set time of the Antichrists appearing. But more of this in its due place.

But it may be said; that though they are distinct, yet they are as the body and the soul; so united, as that they appear together and vanish together; though they may be distinguished, yet they cannot be divided asunder. There is some head and Ring-leader in this apostasie (saith *Jackson* on this Text) and that must needs be the Antichrist who shall be discovered: and a little after he saith, that this apostasie is to be a generall and univer-

universal departure of the whole Christian world; then it must follow, that the Antichrist must be the head of all the Churches in the world; if so, then the *Pope* cannot be the Antichrist, though he bid as fair as he can for it; for he is not head of the Eastern apostates; and therefore we so frequently hear learned and reverend Divines pray for the ruine of the Eastern antichrist and the Western antichrist, the Turkish antichrist and the Popish antichrist; by which expressions of theirs they make it evident to me, that they beleve neither the Pope nor the Turk to be the *Antichrist* which *John* or *Paul* single out with the Greek article [*ὁ*] Possibly they may mean by the Western antichrist the chiefest cause and support of the Western apostasie, which *Rev.* 13. is called the Beast with seven heads and ten horns; and without all doubt, that is the Popedome, the head of which being apostatized from a spiritual Pastor to a proud Usurper in Temporall affairs, is called *the Star which fell from heaven to earth*: Ministers are called *Starrs*, therefore by *Star* his Office (*Revel.* 9. 1.) is set forth: by falling from heaven to earth is meant his eminent and shameful apostasie: Hence he is called (*Rev.* 13. 1.) *the beast arising out of the sea*, *Sea* being put in opposition to *Earth*, to note that he ariseth nor out of the Civil but Ecclesiastick State; he is a Church-man, not a Layman. And then he is crowned and horned, to note his greatness in Temporall affairs, he is one of the Roman Emperors in power. But all this doth not make him the Man of sin, nor the Antichrist here spoken of; nor such an antichrist as some describe him. How many learned Scholars, both Protestants and Papists, set up a Jack-a-lent of their fancies framing, and then hoot at it for Antichrist? Peradventure many will take me for one of these Fantasticks. The safest way is to say so much of Antichrist as the Scriptures say, and no more; where the Scriptures distinguish concerning the *Antichrist* and the *Apostasie*, let us distinguish; where they are silent, let us be silent: Most men say the self same that I do, highly extolling Scripture, and truly acknowledging (what the Mythologists fabulously report of their Goddesse *Pandora*) that 'tis Gods treasure on earth, filled with all manner of heavenly riches; and yet mean while, either through ignorance or wilful wickednesse, there are many, too many of these in this age, that open Scripture as *Epimethem* opened *Pandora's Box*, not as the alabaster box of Spike

Spikenard which sent forth an odoriferous smel, but on purpose to infect the minds of people with false Opinions, Heresies, Rebellion and Blasphemies. I confess, the best Interpreters may take up that saying of themselves, What man is there that liveth and sinneth not? What Interpreter is he that writeth and erreth not? Those of the highest form have confessed of themselves so much. *Errare possum* (saith one) *Hereticus esse non possum*: This was a confident high speech, for no man knows his own nature; thus much they know, that it is exceedingly prone to be Heretical. This therefore I say, and intend to follow it, That it is a safe way to interpret Scripture by Scripture, and to make the Interpretation conformable to the rules of Interpreters: with this resolution I return again to the Text, where we shall endeavour to clear those premised Scruples concerning the Apostasie and the Antichrist.

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## C H A P. III

**H**<sup>ereticasie, the Apostasie</sup> ] 'Tis concluded on all hands, that it is a general Apostasie both of the Eastern and Western Churches: By the Eastern Churches, I mean the *Greek* and *Asian* Churches which must necessarily be included in this Apostasie, for it was prophesied amongst them over and over; and therefore of them as well as other Churches: if so, then the Apostasie must not, cannot be until after *Constantine*, for not till after his Reign began the general Apostasie of the Eastern, and Western Churches. It is not denied but that there were great Hereticks in the Church before, as *1 Cor. 15.* those that denied the Resurrection: and the *Nicolaian* Doctrine, *Apoc. 2.* of which read *Clem. Alex. Strom. 3. Aët. 6.* And *Eusebius* tells us *lib. 3. cap. 27.* of the *Ebionites*; and *Martionites lib. 4. cap. 14.* But these and many others, though they spotted the Church and infected it, yet they drew not the Church into a general Apostasie, which *Paul* and *John* foretel. Two Texts (*Rev. 7. 1.* and *Rev. 13. 1.*) seem to point out the heads of this Apostasie; the Texts seem to run parallel with each other: The opening of the sixth Seal, *Rev. 6. 12.* to *17.* is that which immediately precedes *Revel. 7. 1.* Now the



the sixth Seals opening, say the soundest and best that ever writ; is the overthrow of the Heathen Empire by *Constantine*. The Pagan Emperors were the grand enemies before the Apostasie; for I take *Johns* Prophetesies to be put under four periods of time: the first under the *Roman* Heathen Emperors until *Constantine*: the next under the grand Apostasie under the four Angels, and the Beast of the Sea; the third under the Antichrist; and the fourth under the general restauration of Jewes and Gentiles under the Government of Jesus Christ by the Witnesse; to each of which the Holy Ghost prefixeth a time, a certain time: The third, viz. that of the Apostasie, may be included in the second.

Two of these periods fall within my compass at this time to discourse of, viz. that of the Apostasie, and that of the Antichrist; now this Apostasie being acknowledged by all, or the most Protestants, to be, 1. A Apostasie of Gospel Churches from the faith: 2. and this Apostasie to be a general Apostasie, these two things must follow, 1. That one person cannot well be the head or ring-leader of this general Apostasie. I know what may be said against this, yet the utmost of it maketh not my consequence invalid. 2. It will follow, That the Ring-leaders of this Apostasie must be men that profess Christianity, as well as those that they lead into Apostasie: for as for the *Turks* (prophesied of *Rev. 9. 15, 16, 17.*) they were rather the punishers of the apostate Churches, then the Ring-leaders of the Churches in the East into Apostasie; this all men (that know any thing in Church-Historie) know; especially they that read wisely the *Revelations*; for as the four Angels (*Revel. 7. 1.*) had by their Apostasie (which is gradually set forth *Revel. 8.*) destroyed a third part of the trees, and a third part of the Sea, of the creatures therein, and the Ships thereupon; and the third part of the Rivers, and a third part of the Sun, and of the Moon, and of the Stars, which are said to be smitten: all these expressions setting forth the gradations of the Apostasie, both in corrupting of the Doctrine of Religion, and also the Falling away of all sorts and degrees of Professors unto those corrupt Doctrines; and all this effected by the four Angels (*Revel. 7. 1.*) standing on the four corners of the earth, for no other end but this, then to hold the four winds of the earth, that they should not blow on the earth, nor on the sea, nor on any tree; even so the four Angels that were bound



bound in the great River *Euphrates* (*Revel. 9. 14, 15.*) are now loosed to slay the third part of men; that is, to subdue and punish, and enslave, and utterly ruine those Apostates. The Turks were raised up as a scourge to the apostate Christian world, hundreds of years after the Apostasie began, and therefore their *Mahomet* cannot properly be said to be the head of the Apostasie, he being no professor of Christianity.

The great question then will be, Who are those four Angels who are accounted the heads of the Apostasie? If I knew how, I would here baulk this question, for the avoiding of Novelty and contention; but if I am mistaken, it is but a weak mans opinion, and so (amongst many others) it may harmlessly pass.

By these four Angels, I conceive, are meant the four Patriarchies of *Rome*, *Constantinople*, *Alexandria* and *Jerusalem*; these were designed for the four quarters of the Christian earth: indeed they were designed for the propagating of the Gospel; but we very well know, that at last those very Patriarchs by turning from the truth, corrupted the Church, and turned the whole world after Arianism, as one of the Fathers complains: Nothing in History runs parallel with this Text, like this of the Patriarchs, who being eminent Professors, made an eminent Apostasie from the Truth; and led infinite numbers of people after them; every Author, even the Romish Historians that have writ latest, give us plentiful examples of this Apostasie.

*Hieronymus.*

*Object.* But where is your Scripture to prove these four Angels the four Patriarchs? you make fair promises of holding forth nothing as credible, but what you bring Scripture for.

*Answer.* I confess, it is a hard task to prove this positively by any Text; only in a word, as near as I can, thus, From their denomination, as they are called Angels, the Holy Ghost calls the Bishops of the several Churches (where this Defection afterwards was made) Angels: *Revel. 2. To the Angel of the Church of Ephesus*, and *to the Angel of the Church of Smyrna*, and *to the Angel of the Church in Pergamus*; that is, *to the Bishop of Ephesus*, *Smyrna*, and *Pergamus*. So that we see the Holy Ghost styles the heads of the Church, who have the Pastoral charge of six Angels; upon this account therefore are these four heads of the Church called Angels, because they were the designed

In *Apocalypsi*  
*Angeli dicuntur*, qui *Asiaticis Ecclesiis praeerant*. Beza in  
*1 Cor. 11. 10.*

heads of the Church in their several Divisions; and therefore on the four corners of the earth, because they divided the Christian world amongst them. The grand Apostasie began in the heads of the several Churches; they grew proud, and covetous, and idle, and whiles they thus slept, the enemy sowed the seeds of Heresie in their hearts. Profaneness in a Church-man is the high Road to Heresie and Apostasie. Such was their prophane-ness (saith *Nazianzen*) that those that took upon them Pastoral charges, brought no other Ornament then that of long hair with them; which grows absurdity (for he calls it, τὸ μακρότερον) they most delighted in, and cared for: he calls them Dogs, yea, worse then Dogs, Οἱ κύνες οὗτοι ἑμῶν, μᾶλλον τοῖς ὄντιναις γυναικὶς ἢ τῷ κυνὶ ἀναεῖται, καὶ διατρέγου, καὶ διαλύου κτὼν ἀλλότριον. They neither remained Dogs, nor became Pastors, except to devour others labours. I will forbear here to insert History, partly for brevity sake, and principally because the Historie in the fourth and fifth Century is so easie to be read and understood of every one that can but read English, especially of those that can but understand the Latine and Greek tongue, and have leisure to read the Councils in those Centuries: So now my intended inference from all, is this, That the Bishop, Head, or Pastor of the Church of *Rome*, is one of the Ring leaders, or general Heads of this Apostasie. Now *Jesus Christ* foreseeing the height of Apostasie that the *Roman Church* would rise unto (if I may pass with my expression) my meaning is, to what a height of wickedness in this grand Apostasie the Church of *Rome* in her Ecclesiastick Head or Polity would rise, sets it forth in several and various expressions to *John*: as first, you have him but as one of the four Angels standing on the Western corner of the earth; the Patriarch of *Rome*, and no more, though much more then ever *Christ* by his approving providence (I mean, by his revealed will in his Word) allowed him; though how large a power the Councils in Christian prudence may grant unto a single Church-man, and how far that grant doth oblige the Church in obedience to that single person, I will not dispute. These Patriarchs, as *Prideaux* well observes, were entering into intolerable, and inexcusable Apostasie. Next you have the Politie or Head of the *Roman Church*, set forth as a Star not falling, or ready to fall, but fallen at that present from Heaven to Earth. During the time of the heat of the *Arian* and *Eutichian*

chian Heresies, whilst the Eastern Angels kept the wind of sound Doctrine from blowing on Christs Garden the Church, the Western Angel, the Bishop of Rome, was tolerable; yea, commendable; for Rome was a shelter to the Orthodox Christians at that time; but soon after you find the Angel now as a Star that falls from Heaven to Earth: The Pastors of the Church (as we have shewed already) are called Stars: Christ (*Rev. 1. 16.*) held seven Stars in his hand, which *ver. 20.* tells us, are the seven Angels (or Embassadors of Christ) of the seven Churches; so that the Star there is the chief Pastor of the Church of Rome, which apostatiseth as far from Christs Rule and Ordinance in Heaven is from Earth. How great an Apostasie is that in a Minister, to usurp a power above an Emperor, to usurp a power over all Churches; to take the Title of the Prince of Princes, and to make it his whole design to Inthrone himself in all Civil and Ecclesiastick Power, besides the Apostasie from the purity of Doctrine and Discipline?

The third sight John hath of him, is in *Revel. 13. 1.* there John hath a sight of this great apostate Bishop in his full growth, he is now a Beast risen out of the sea, having seven heads; and ten horns, and upon his horns ten Crowns; and upon his heads the names of Blasphemy; the Context of this Text, and of that *Revel. 7. 1.* of the four Angels, give much light into each other: in *Revel. 6. 12, 13, 14.* When the sixth Seal was opened, there was an earth-quake, the Sun became black, and the Moon became as blood, and the Stars fell, and heaven departed as a scroll, and every mountain was moved; it is parallel with *Rev. 12. 7, 8, 9.* which both signifie one and the same thing, viz. the overthrow of the Heathen persecuting Emperours. The first is parallel in the phrase with *Isa. 34. 4.* which expresseth the great fall of the Idumeans, and nothing of the general day of Judgment.

This kind of expression is usual, when God will set forth the overthrow of the heads of Government, as in *Isa. 13. 10.* that is a prophesie of the ruine of the Babylonish heads of Government by the Medes and Persians, as *ver. 17, 18, 19, 20.* expound it: yet there God saith, The Sun shall be darkned, and the Moon shall not cause her light to shine; and *ver. 13.* He will shake the heavens, i. e. the Thrones of Kings; and so *Revel. 6. 12, 13, 14.* signifies the fall of the Pagan Emperours, the heads of the Romish Throne and Government, which were thrown down by Constantine the

Christian Emperor: the self same thing is set forth in *Revel. 12.* where you have the Church in her Primitive purity, *ver. 1, 2.* groaning to be delivered from under the bloody Tyranny of the red Dragon, *ver. 3.* that is, the bloody state of Pagan Emperors; it is parallel with *cap. 6. v. 10.* where under that Tyranny the Church cries, *How long, O Lord, holy and true! dost thou not judge and avenge our death on those that dwell upon the earth?* Next, you have in *cap. 12. 5.* the Lord delivering the Church from under the Pagan Emperors, by raising up of a Christian Monarch, *Constantine*, who is the man-child brought forth in the Church, to rule the Nations with a rod of iron; that is, to subdue them by Conquest (as he did) and be their Imperial head upon that lawful Title: as for those that say, this is meant of the birth of Christ, his Incarnation, Death and Resurrection, they do not only mistake the phrase of the Text, but the whole Prophecie; for in *Revel. 1. 3.* The Revelation is not of knowne things that were past (for thats not properly Revelation, but of things which must shortly come to pass; but the Incarnation of Christ was not to come to pass, it being past. As for that expression, *He was caught up unto God and to his Throne*, it is that which stands in direct opposition to that afterwards, *ver. 8.* of the Devils being cast out of heaven; so that he that will inforce that sense upon *ver. 5.* as that it is meant Christs Throne in heaven, to which he ascended after his Resurrection, must be enforced to grant, that until Christs Ascension the Devil was in Heaven, which is Blasphemy; and therefore we must understand the war betwixt *Michael* and his Angels, and the Dragon and his Angels, as meant of the Christians war against the Pagans and Idolatrous heathens; and therefore the casting of Satan and his Angels out of Heaven, is meant the casting them out of the Imperial Throne, from their Lordly power and Dominion, and the seating of *Constantine*, that holy Christian Emperor in the Throne: 1. *He was caught up unto God*; that is, he was converted unto God; and 2. *He was placed in his Throne*, whether [*His*] hath relation to the Emperor or to God, is questionable, but it holds good in either sense, for it was *Constantines* Throne by Conquest; but it is most probable that [*His*] hath relation to God; for though the *Roman* Throne were, whiles the Pagan Emperors fate in it, the Devils; yet now a Christian Emperour possessing the Throne, it is just-

justly called *Gods Throne*, for Gods Vice-gerent sate in it. In this sense the two Witnesses ascend up to heaven, *Rev.* 11. 12. that is, to that Supremacie from which Antichrist had thrown them. No wonder that the throne is called heaven, when those that sit in that throne are called Sun, Moon and Stars. *Gen.* 37. 10. it signifies in this place the whole royal Family; as *Jacob* expounds it.

The like phrase of Scripture to the same sense we finde in *Isa.* 14. 12. where you see the Church insulting over *Babylon* when she comes to ruine: amongst others, this is one expression, *How art thou fallen from heaven, O Lucifer?* Here *Lucifer* is put for the Prince, the brightest Star in their Orizon; and heaven is put for his Imperial seat from whence he is fallen: and such a phrase sets forth the fall of the Kingdom of *Judah* under the Conquest of the King of *Babylon*, *Lam.* 2. 1. *How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel?* The beautie of Israel was their Monarch in the Throne; but this beauty was cast from heaven to earth: Either he means the good King *Josiah*, who was violently snatcht from the Throne by death in the war; or the carrying away of the Royal Family from the Throne to *Babylon*. To our purpose is that, *Luke* 10. 18. where *Satan falls like lightning from heaven*; i. e. from his throne where he rules; and where is that, but in the hearts of men? 'Tis usuall to call a Throne Heaven.

Very many Scriptures more there are of the like signification and expression; as *Isa.* 34. 4. *Joel* 2. 10. and 3. 16. *Hag.* 2. 6. which by their expressions make it probable to us, that *Rev.* 6. 12, 13, 14. and *Rev.* 12. 8 9. do both set forth the overthrow of the Pagan Empire by *Constantine* the Christian Emperor. And thus you see the first period of the Churches afflictions in *Johns* Vision to be finished. The second follows, which is that of the Apostasie.

After *Satan* was cast down from persecuting Christians by the Pagan Emperors, he was not then bound, observe that; but (*Rev.* 12. 14, 15, 16, 17.) drives the *Woman* into the wilderness: (by the *Woman* is meant the Church) where she hath a place provided for her, ver 6. which is called her place, ver. 14. that is, a place peculiar to her, where she shall be visible: This runs parallel with *Rev.* 7. 2, 4, 5. where Gods providence is set forth by sealing up his Elect in this time of apostasie, which is but for  
a cer-

a certain season. The Church shall fly upon the two wings of the Eagle, i. e. Magistracy and Ministry (who shall be in sackcloth) into the wilderness, and there be fed 1260 dayes, *ver. 6. & 14.* God shall be a pavilion to them, he will feed them and protect them, they shall be under his seal. But observe how the apostasie goes on in this 12<sup>th</sup> Chapter, *ver. 12.* there is a *woe to the inhabitants of the earth, and of the sea*: and in *Rev. 8.* under the four Trumpets, (which was the eminent time of the four angels doing mischief) you have the effects of this woe both upon the earth and sea; i. e. Church and State. The cause of this woe we have it expressed in *Rev. 12. 15.* *The Serpent cast out of his mouth water as a flood after the Woman, that he might cause her to be carried away of the flood.* The streams of this flood were the *Arian* and *Encichian* Heresies, with the rest of those wicked opinions then raised: These streams were like the fountain; the Devils mouth was the fountain, and the mouths of the inhabitants of the earth were the sea to swallow up those streams; therefore woe to the Inhabitants of the earth, earthly professors, that professed themselves Christians, but lived in, and loved the world more then their own souls, or Gods glory, (such as the most of our Professors are) these drank down Heresies as the pure water of Orthodoxal Truths. Now all this while the Bishop of *Rome* was but as one of the four Angels of the Church, and he (though leading into apostasie exceeding fast, yet) in that way of Heresie the least hurtfull; nay, he was so far from being hurtfull, that he was a succourer, for some yeers, of the orthodox Christians who opposed *Arianism*: yet in regard of the aspiring, insolent pride and covetousnesse in the Patriarchal Chair of *Rome*, it might well be denominated one of the four hurtful Angels: for (as we shewed already) soon was this Star in heaven fallen to the earth, the Chair of *Rome* was apostatized from its primitive puritie, as much as a Starr is removed when it falls from heaven to earth. The Dragon (*Rev. 12. 17.*) when he saw that by the flood of Heresie he could not touch the Church, because that under the wings of the Eagle, that is, of the Roman Magistracy and Ministry, she was protected; the Divil faceth about like a valiant and cunning Warriour, and falls upon his strongest enemies that stood out against him, which are called the *remnant of the Womans seed*, which keep the commandments of God. The Angel of the Western



Western Church had under his jurisdiction many faithful, orthodox Divines, which maintained Truth: against these now the Diavel wagem a spirituall war against their souls. So many and various are the deceits, and wiles, and stratagems of the Diavel; that no Mathematician can draw lines so fast, as the Diavel can devise wicked wayes and subtil snares to entrap the Church of Christ in.

This war seems to be especially made against those of the Roman Church, where the remnant of the faithfull Orthodox Christians lay, which fled from the Arian persecution. And whats the Divels Stratagem now? Observe in the next verse, *Rev. 13. 1.* there you have the ground he chooseth to stand upon, [*And he stood upon the sand of the sea.*] Some read (but amisse) [*and I stood*] conceiving that *John* stood there: No, it was the Diavel. [*He stood.*] Sea and Earth often signifie in the *Revelation* (say learned men) Church and State. Here the Diavel stood upon the *Sea sand*; probably 'tis meant Church-government and Governours; for as the sea is tyed with a rope of sand; that so far it shall passe, and no further; so Governours and Government in a Church do curb the insolent surges of the peoples raging passions and vain fantasies, that they break not in upon the Church to its overthrow. By this Stratagem the Diavel carries all before him; for soon doth he make the Governours and Government of the Church of *Rome* his own: and the next thing that *John* sees, is a *Beast arising out of the sea*; this is the *Popedom of Rome*: The head of the Church of *Rome* was called one of the four Angels, then a *Star* fallen from heaven to earth; and now in this place you have the Head of the same Roman Church called a *Beast that doth rise out of the Sea, having seven heads and ten horns.* Now is the Apostasie come to the height.

He is a *Beast*: It alludes to *Daniel's* four beasts; to note, that he usurpeth the throne of a Monarch; he is got to that independent Greatnesse, to be an uncontrolled Potentate, therefore a beast: Then he is a *beast of the Sea*; his rise is from the Clergy: from the Chair of the Church he claims his right to the Throne of universal, uncontrollable Monarchie; therefore *Revel. 9. 1.* he is called a *Star fallen from heaven to earth, from God to the world.* And then his seven heads and ten horns tell us plainly, that this evil Angel, fallen Star, and Beast

πολλὰ καὶ ποικίλαι τὰ τοιαῦτα ἐργάζονται αἱ μὲν δυνάμεις καὶ οὐκ ἔστις ἡ τῆς ἀρχιεπισκοπῆς ἡ δυνάμις τῶν ποικίλων ὡς Κορίνθους καλέας ὁ ἀντικείμενος. Nazianz. Orat. 18.



of the sea, is that Head or Polity over the Church in *Rome*; for the City with seven heads, and ten horns (which, through the bloody cruelty and persecution of this Apostate Government, and the supporters of it, becomes drunk with the blood of the Saints) is by both Protestants and Papists confessed to be the City of *Rome*, *Rev.* 17.

Thus have I gone over a large and an uncommon circuit in this survey of the Apostasie, and the heads thereof, being willing to say as much as I find the Scripture to say of it, and no more.

## CHAP. IV.

**I** Have but one word more to write concerning this Apostasie, and then I have done with it; and shall pass to the discription of the Antichrist, and that is; concerning the time of the Apostasie; wherein (by the assisting power of the Holy Ghost) we doubt not but to make this Apostasie more manifestly distinct from the Antichrist, then as yet it hath been; there are five Texts give light into this Apostasie, as *Revel.* 11.1,2. *Rom.* 11.25: *Luke* 21.24. *Deut.* 32. *Dan.* 12.6,7,9. very briefly of each. Of *Revel.* 11.2. I shall do little more at this time then repeat the words.

Here *John* is commanded to measure with a reed the Temple of God, the Altar and they that worship therein: But the Court which is without the Temple, leave out, and measure it not, for it is given unto the Gentiles, and the holy City shall they tread under foot forty and two months.

This Text may well be put amongst those *ὑπορρηγμένα* in the Revelations, for it is exceeding hard to be understood. *John* measures the Temple, and the Altar in the Temple, and they that worship in the Temple: that is, the Jewish Religion, and those obstinate unbelieving Jews who professed that Religion; all these *John* measures. Now what the meaning of this measuring is, I profess I do not know; this I have learnt from the Jewish Antiquaries, that the reed went as well to Mount *Golgortha* as to Mount *Oliver*; it was to ruine as well as to rear up; it was sometimes used to pull down, and sometimes used to build up; and

for

for which of these ends *John* is commanded to use his reed like a rod I cannot tell; but if it be meant for ruine, as most probable it is, notwithstanding others contrary opinions, then it must be meant of the ruine of the Jewish Religion, that Temple which they bragged of, saying, *The Temple of the Lord, the Temple of the Lord*; this Temple of the Lord must now be meted out to destruction, and the Altar, and those that worship therein must be measured with the rod of destruction, so that (according to Christs words) *not one stone should be left upon another, and they should be led captive into all Nations*: I know nothing prophesied of their dissipation by the Romans in all the Revelation, but this. Herein *Jacobs* Prophecie is fulfilled, *Gen. 49. 10. The Scepter shall not depart from Judah, untill Shiloh come*; i.e. there shall be a Church and State of the Jewes until Christ come, and then for their Rebellion against Christ, they should be both un-Churched and un-Statred; and that the definite Particle [*until*] imports: what ever others say, my weak capacity knows not how to make sense of this Prophecie, or truth of their sense other wayes.

And the court which is without the Temple, leave out, and measure it not, i.e. (according to the former Exposition) do not ruine the Gospel Church of the Gentiles with the Jewes; for it is given to the Gentiles, and they shall tread under foot the holy City forty and two months: that is, the Gentile Church which worship God through Christ according to the Gospel; they shall be exercised with affliction under the Gentile Apostasie. As the Church and State of the Jewes by *Jahns* measuring line were dissolved and ruined, and the Nation dissipated, so the true Believers under the Gospel, shall be persecuted and drove into the Wilderness by the Gentile Apostasie; that is, (say some learned Papists) by Antichrist; who shall be a Gentile: but I rather affirm it to be by the four Angels that were Gentiles; and the by Star fallen from heaven to earth, who is a Gentile; and by the Beast of the Sea with ten horns and seven heads, who is the Pope of Rome, a Gentile: to these Apostate Gentiles the Church was to be given, and they were to tread the holy City under foot forty and two months; not to measure it with a reed to the destruction of the Church, as the Jewes. By the holy City is meant the Church of God, (*Revel. 21. 2.*) in its state of holy conformity to Christ her Head, maintaining his Truths in

uprightnes and sinceritie : this holy City was to be trodden under foot by Apostate Gentiles for forty and two months; and this is more evidenced by *ver. 3.* which tells us that for the space of One thousand two hundred and sixty dayes (which is just forty two months) the two witnesses shall prophesie in sackcloth, poor clothing for such worthy persons, and high Officers as Monarchy and Ministry; this is but to shew the sad condition of the true Church under the Apostasie of the Gentiles; for if it fare thus with the Pastors, how ill must it needs go with the Sheep. There is one verse from Christs mouth that seems fully to comprehend all that *John* hath said both of the Jewes dissipation, and the Gentile Gospel Churches affliction in the three verses of *Revel. 11.* and that is in *Luke 21. 24.* *There shall be wrath upon this people* (meaning the Jewes) *and they shall fall by the edge of the sword, and they shall be led away captive into all Nations;* here is *Johns* measuring rod, like a rod indeed, passing over the Church and State of the Jewes to their ruine; and mark what follows, *And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.* This Prophecie is given in *Johns* phrase and method: by *Jerusalem* is meant the Church of God, worshipping him according to the Gospel rule: and by *tredding down*, is signified the great devastation that by the Gentile Apostates shall be made upon the true Church: and *until the time of the Gentiles be fulfilled*, signifies the set time of the Apostate Gentiles reign and tyranny, which *Revel. 11. 2.* tells us, is *forty and two months*; never were Texts better matched for expression, matter, and method in the whole Bible then these.

To these let us add but one or two parallel Texts more, and so we have done with the grand Apostasie; in *Rom. 11. 25.* this Text directly with the rest, 1. Points us out the Jewes misery by the expression of blindness or hardness, which is the blackest side of misery. 2. It points out the Gentile Apostasie, and something more, for it seems to lay the greatest part of it upon the Church of *Rome*: And 3. It gives us to know the length of the Affliction both to the Jewes and Gentiles; for this I observe, that the Jewes destruction, and the Gentiles Churches persecution by the Apostasie, were not many yeers distant in the Histories, and therefore it is that we find them joyned together in the Prophecies; now as their afflictions began neare one time,

so

so they shall terminate near about one time. As the Temple, the Altar, and those that worship thereat, &c. the Jewes were un-churched near about that time when the Court without and the holy City, that is, the Gospel Church of the Gentiles began to be trodden under foot by the four Angels Apostasie, which were Gentiles; so the rechurching of the Jewes, and the returning of the Gentile Church out of its Apostasie by the raising of the slaine Witnesses and slaying of Antichrist, shall be near about one time, and this Text doth make it cleer. This Text, in my opinion, is the comfortablest Text to the Jewes in all the Bible; it prophesies plainly, that the Jewes shall be converted and restored when the fulness of the Gentiles is come in, that is (saith *Luke*) until the times of the Gentiles be fulfilled, which time (saith *John*, *Revel. II. 2.*) is to be fulfilled in forty and two months, which forty and two months, makes One thousand two hundred and sixty dayes (the time of the Witnesses prophesying in sack-cloth) which being expired, the Witnesses about the end of this time being slaine, shall rise again, and put off their dirty sack-cloth, and be clothed in white, and then the Sealed Jewes and the innumerable number of the Gentiles shall be joined in one faith to worship the Lamb, *Rev. 7.*

This Text of *Pauls*, gives us light to the discovery of the time when this Gentile Apostasie shall have an end.

*Paul* in this *Rom. II.* deborts the Roman Church from insulting over the rejected Jewes, foreseeing, doubtless, the pride that that Church would grow unto. Now to curb this pride of that Gentile-Church,

1. He shewes the Church of *Rome*, how that all of them are not gone into that Spiritual Captivity; no, he himself being a Jew, could testifie the contrary, and the twelve Apostles, who were Jewes could testifie as much, and the seventie Disciples could testifie as much, who are to the Gentiles under the bondage of sin (as the twelve heads of the Tribes, and the seventy Elders to *Israel* in the wilderness) their Rulers and Instructors.

2. The Gentiles had no cause to insult, because the casting of them off, was the receiving of the Gentiles into favour: Had the Jewes, the invited Guests, come into the supper, for ought I know, the Gentiles had remained by the hedges and high-ways still, or else had only licked up the crumbs that had

fallen from Christs Spiritual table, as dogs at a Feast; and therefore the Romish Church hath no cause to insult over the Jewes, but rather with a holy fear to adore the infinite freeness of Gods grace, that should reject the *Tents of Sam*, to dwell in the *Tents of Aapheth*; that the first fruits should be thrown away, and the *Tares and cockle* received into Gods garner, ver. 8, 16.

3. The Romish Gentiles have no cause to insult, for they were by nature but the wild Olive, till upon free grace they were transplanted into the Jewes stock, the Church; and through pride, infidelity and disobedience, they may as soon be cut off, and the Jewes again grafted in, as the Jewes for the self-same sins were cut off when they were taken in; this *Paul* seems to tell the Romish Churches from the Spirit of Prophecie within him, ver. 22. He tels the Church of *Rome* that she shall be cut off if she walk not answerable to such rich grace received. O what may the Church of *Rome* from this Text expect for her shameful Apostasie! And *Paul* in the next verse by the same Spirit (v. 23.) tels the Jewes, that they shall be grafted in again, that is, gathered to be a glorious Church again, if they will believe the Gospel.

4. The Romish Gentile Church hath no cause to insult over the unbelieving Jewes, because they for their Pride, Tyranny, and disobedience shall be rejected, and fall into the same condemnation, when at that time the Jewes shall be restored; and this is implied and expressed in ver. 25. *For I would not, brethren, that ye should be ignorant of this mystery (lest ye should be wise in your own conceits) that blindness in part is hapned to Israel, until the fulness of the Gentiles be come in.* This verse is the concluding Argument against the insulting pride of the Gentile Church over the poor rejected Jewes, and every word in it, is of great importance, from the causal Particle *For*, to the last word in it. [*For I would not, brethren*] that is, you of the Church of *Rome*: *That ye should be ignorant of this mystery*, that is, he would by all means have them acquainted with it; of all Churches, he would have the Church of *Rome* to understand this mystery; and why that Church acquainted with it more then any other? The Apostle gives the reason, *Lest they should be wise in their own conceits*: Lest they should be proud in their own conceits (saith a Learned Jesuit) supposing that

Ne suis sapien-  
tes, id est, su-  
perbi: sapien-  
tia enim parit  
superbiam. Lo-  
quitur Apostolus  
Gentibus fide-  
libus, ne de sua  
fide, sapientia et  
prudencia su-  
perbiant & in-  
solescant contra  
Judaeos, in sua  
incredulitate et  
cacitate manen-  
tes. à Lap. in  
loc.

that *Paul* useth a *Metalepsis* here, putting one word for another. Great priviledges puffed, not only persons, but Churches, up above what is meet. *Paul* then by the eye of prophetic saw what we and all the world see in the Church of *Rome* now; viz. excessive pride, apostasie and insultation. Now, to pull down this pride, he would have them acquainted with this *Mysterie*.

Now the question is, Where lies the mysterie?

Some learned and holy men affirm, that the mysterie lies in the rejection of the Jews, and the taking in of the Gentiles to the Gospel: But this cannot be it; for though the coming of Christ had been to the world a mysterie, yet this mysterie was revealed to the world, especially to the Roman Church by *Pauls* preaching. This therefore, though it be in it self a mysterie, and the deepest of mysteries, yet it is not the mysterie that *Paul* here would not have them ignorant of; for they were so far from being ignorant of the Jews rejection, and their own reception, that they insulted and boasted thereupon: therefore that cannot be the mysterie that *Paul* importunes them of all mysteries not to be ignorant of it.

But the mysterie (as learned *Cajetan* observes) lyeth principally in these words, [*Untill the fulnesse of the Gentiles shall come in.*] That the Jews were a people cast off for their unbelief, is a thing known to all the Churches in the world: but to know that the twelve Tribes shall after this sad captivity be brought to Christ, and their own Land again, and to know how long this their rejection and dissipation shall continue, untill they be brought into favour again, and restored to be a Church, this is a mysterie to all the Churches in the world this day. And blessed is he that readeth and understandeth this mystery.

This mysterie of all mysteries the holy Ghost would have this Church to take notice of; therefore 'tis ushered in with this double guard, [*τὸ μυστήριον τούτο, this the mysterie,*] the chiefest of mysteries amongst prophetick Texts: Well it may be termed so, if we search into it; there lyeth a mystery in every word of that sentence wherein this mysterie lieth. 1. In the Adverb of time, [*ἀνεis ἔ,*] which is the same as *μίνεις* is, or *tygnad* in Hebrew: It defines that space of time (*à parte post*) wherein the Jews shall continue in their unbeleaving, or unrestored, or unchurched condition; and this is a mysterie so great, that

*Hoc est mysterium [donec plenitudo Gentium intret] completo hoc tempore.*



that to this day none can (though never so learned) peremptorily define. Then there is [τὸ μυστήριον τοῦ θένω:] this mystrie (if I am not grossly mistaken in my parallels) hath been, and is as much mistaken as any Text in the Bible amongst the Learned; for 'tis generally conceived, that this fulnesse of the Gentiles coming in, is meant the fulnesse of their coming in to the Gospel; as much as to say, when the Gentiles are fully brought in to God, then the Jews shall be converted; but this hath been confuted as an opinion directly contrary to Paul's own sense in ver. 12. of the same chapter; for the greatest work of grace is to be exercised among the Gentiles when the Jews shall be restored: for if the diminishing of them be the riches of the Gentiles, how much more their fulnesse? Now if the great work of grace amongst the Gentiles must be accomplished before the Jews shall be converted, how will those words be true? and those many Prophecies of the innumerable number of Gentiles that shall flock in to the Gospel with the Jews? 'Tis expressed in that prophecie, that ten Gentiles shall in the day of the Jews conversion, come in to God for one Jew: Zach. 8. 23. *In those dayes ten men shall take hold (out of all Languages of the Nations) even shall take hold of the skirt of a Jew, saying, We will go with you, for we have heard that God is with you. And in that day (Isa. 19. 23, 24, 25.) the Lord of hosts shall blesse, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.* Those three verses with the precedent matter, run parallel with Zach. 14. 8, 9, 10, -- 16, 17, -- 20, 21. We might multiply Texts to prove, that when the Jews shall be converted, there shall be a glorious coming in of the Gentiles unto Jesus Christ with them.

But as for this opinion which passeth so currant amongst the Learned, without the least controll of any, onely the variation of some, who say, By the fulnesse of the Gentiles is meant the preaching of the Gospel to all the world. I professe (for my part) I know no ground they have so to interpret it; they have not one parallel Scripture, that I know, in all the Bible for it. Therefore I humbly take the boldnesse to put that glosse upon it that other Texts put upon it; viz Luke 21. 24. Revel. 11. 1. Untill the fulnesse of the gentile Apostasie be come in. This is the Mysterie which Paul calls [that the Mysterie.] Mysteries are so called, because (saith one) δὲ μυστήρια τινῶν ἐστὶν, because

Mysterion est  
res arcana, quæ  
homines nisi  
Deo dante scire  
nequeant, Grotius.



because it is meet they be shut up within, as those sacred things within the Ark : or as \* others say, *καὶ τὸ μυστήριον τὸ σφραγισμένον*, from sealing up of the mouth : Indeed, a myserie in Scripture lies as the tongue sealed up within the sacred lips of hard expressions ; which be that can unseal, shall hear that myserie (like a tongue) declaring Gods minde therein. Such is the Text I am about, which I humbly conceive, hath been sealed up betwixt those two sacred Texts that I have endeavoured to open, and that in *Dan. 12. 6, 7, 9.* which we shall open in the close of all.

Now since the myserie lyes in these words, [*Untill the fulnesse of the Gentiles be come in,*] that we may not leave the Reader in the dark, we will see to what it leads us in other Texts.

## CHAP. V.

**T**His Myserie leads us to two Texts more, *Rev. 10. 7.* and *17. 5. 7.* which lead us to the end of the Myserie. For the next great Question will be, If the Jews must be converted when the fulnesse of the Gentiles is come in, and hereip lyeth the myserie, Then when shall this Myserie be fulfilled ? *Rev. 10. 7.* answereth it ; *But in the dayes of the waye of the seventh Angel, when he shall begin to sound, the myserie of God shall be finished :* that is, the great myserie, [*that the Myserie :*] this answers to the particle *ἀνεῖς* 2. *untill.*

But how shall this myserie be finished ?

*Rev. 17. 5, 7.* seems to answer this, together with *Revel. 11. 7.* In *Rev. 17.* you have (as 'tis generally acknowledged) Rome going to ruine ; and in what dresse is she in now she is going to ruine ? she is arrayed in purple, and scarlet colour, and decked with gold, and precious stones, and pearls, having a golden cup in her hand, full of abominations and filthinesse of her fornication, (that is, Heresies, presented in the golden cup of profound Truths, and glorious new Light) and upon her forehead was a name written, *Mysterie, Babylon the Great, the Mother of Harlots and Abominations of the earth.* This is spoken not of the bare City Rome, but of the Head and Politie of that City, which is the Popedome : when the Popedome came to be the Beast with seven Heads and ten horns, then came he to be the generall Head of the Apostasie ; and now Rome comes to be neer her ruine,

ruine, upon her forehead this Mystery is written, this Mystery (which as *Chrysostom* saith) *τοῦτο τὸ μυστήριον ἔχει* hath much of a Paradox in it, is legible on her forehead, i. e. the mystery hidden from the Ages past is now revealed openly to all the world; for that is the meaning of *Mystery Babylon* upon her forehead; and this is the last vision *John* hath of the Polity or Government of *Rome*: *Romes* Government and Magnificence seems to be greatest at last: I think (I hope I am not mistaken) she hath her last suit of Apparell on.

But to make this Text answer the question, How this mystery is finished? We answer, 1. The mystery is finished, when to all the world it is revealed: When the head of the Gentile Apostasie comes to ruine, then the mystery is finished, but in *Rev. 17. 1.* *The judgment of the great whore*; that is, the Polity of that City, which now is got to be the general head of the grand Apostasie, the ruine of this head is shewed to *John* in this Chapter, and the mystery that formerly was a mystery, is now written upon her forehead, *v. 5.* i. e. published: then doth a thing cease to be a Mystery, when to all the world it is laid open.

But when shall this mystery be finished? *Paul* tells us it shall last but until the fulness of the Gentiles be come in; that is, saith *Luke 21. 24.* until the time of the Gentiles be fulfilled; that is (saith *John*) the space of forty and two monethes, *Rev. 11. 2.* which is, (*v. 3.*) so long as the Witnesses remain in sack-cloth, which is, *One thousand two hundred and sixty days*: Now when these shall be at an end, *Rev. 10. 7.* tells us, viz. when the seventh Angel shall begin to sound, and until then we must not expect the mystery of God to be finished, i. e. the finishing of the Gentile Apostasie and Tyranny, and the raising up of the Witnesses to the Throne.

That this Apostasie is for an appointed time, none doubt it; but many question, how long it shall be? Very many Learned men have endeavoured to limit it by setting out its farthest bounds, and they have gone the right way to work by endeavouring to demonstrate the yeer of its beginning; but mistaking their time, they have been (like very many women this last yeer) big bellying of a false Conception, so deceiving themselves and others: Could the beginning of this grand Apostasie be found out, it were the more easie to find out the end thereof: but

but I think the head of *Nilus* is easier to be found, then the day or year of the rise of this Apostasie. I know what others have said, and I partly know what may be said as to the rise of this Apostasie; but because its greatest prop is History, from whence only probability can be inferred, I shall omit that way of search, and go a surer way to work, and that is, to find out the end of this Apostasie, a thing glanced at in one of the fore-cited Texts: now that we may not straggle from the fore-cited Text, *Rev. 10.* there we shall see in *v. 5. 6. 7.* the *Angel lifting up his band, and swearing by him that lives for ever, that time should be no longer, that is, the time of this Apostasie (which is the great Mystery) should be no longer; but when the seventh Angel shall begin to sound, the mystery of God (that is, the great mystery of this Apostasie, and of the Jewes and Gospel-Gentiles fore afflictions) shall be finished, as he hath declared to his servants the Prophets:* If to the Prophets the finishing of this mystery be declared, then to the Prophets let us go to seek for the decluring of this Mystery; no better, no surer way to find out the finishing of this mystery: and surely amongst the Prophets none greater then *Moses*. We might begin with *Balaam's* Prophecie, cited by *Moses*, *Numb. 24. 21, 22, 23, 24, 25.* which gives us a general view of the finishing of this mystery, though the man had no more of grace when he prophesied, then his *Ass* had of reason, though he spake: Prophecie, though it be an extraordinary gift, yet it is but a common grace, common both to Elect and Reprobate, to *Judas* as well as to *Peter*, to *Ananias* as well as to *Simeon*.

This *Balaam* looking on the *Kenites* habitation, prophesies thus, *Strong is thy dwelling place, and thou purrest thy nest in a rock, nevertheless the Kenite shall be wasted until Ashur carry thee away captive:* These *Kenites* were not those *Gen. 15. 18, 19.* for they were an Antiquated Nation, whose possessions were promised to *Abraham*; but they were those descended from *Moses's* father in law, *Judges 4. 11.* These *Kenites* were friends to the *Jews*, when all the world were their enemies besides, *1 Sam. 15. 6.* for which *Saul* shewed them kindness in an evil day: These *Kenites* dwelt alwayes near to the *Hebrewes*, and became Proselytes, worshipping the same God that *Israel* did; therefore, saith *Balaam*, *Strong is thy dwelling place, and thou purrest thy nest in a rock:* The Rock of Ages was the *Kenites* nest, and therefore strong

was their dwelling place: Nevertheless the Kenites shall be wasted until *Assur* shall carry thee away captive; that is, in the carrying away of *Judah* into *Babylon* (for neer to that Tribe they then dwelt) they should by the King of *Babylon* be carried away captive with them. The *Kenites* doubtless, (as well as *Judah*) wandered from their nest the rock of Ages, and the Eastern birds of prey made a prey of them.

This is *Balaams* vision of the *Babylonish* Tyranny in the *Jewish* captivity, when the *Kenites* were carried away: now follows his vision of the *Romish* Tyranny and success which is ushered in with an *Alas*, *Who shall live when God doth this!* Parallel with which is *Joel* 2.14. if we look neer that Text, and strictly compare it with its precedent and consequent matter, the people, *ver. 2.* are the *Romans*, and the Army is the *Roman Army*, *ver. 11.* which is very terrible, who can abide it? Behke he saw the *Roman Monarchy*, as *Daniel* saw it, *Dan. 7. 7.* Dreadful and terrible. And Ships shall come from the coast of *Shittim*, and shall afflict *Assur*, and shall afflict *Eber*; that is, shall overcome the *Assyrians*, and those Eastern Potentates: And shall afflict *Eber*, that is, the *Hebrews*, the *Jewes*. Now this cannot be meant of the *Persian Monarchy*, for *Cyrus* was the restorer of the *Jewes* to their own Country; neither can it be meant of the *Grecian Monarchy*, for *Alexander* was loving to the *Jewes* above all other Nations; nor of the short (though sharp) scourges of *Antiochus*, for he destroyed not *Assur*. But it is meant of the *Romans*, who destroyed *Jerusalem*, slew infinite numbers of *Jewes*, and captivated the rest, and subdued the Eastern *Assyrian Kings*: But what is the issue? and he also shall perish for ever; i.e. the *Romish Monarchy* (which now stands upon its last legs) shall be ruined, in the ruine whereof, the grand head of this Apostasie must fall, which is the *Popedome*, being the head of *Rome*, for this Prophecie is yet to be fulfilled upon *Rome*, *Joel* 2.20. The Northern Army shall be destroyed, and the front or van of the Army shall be driven to the desolate places of the East, and the rear or hinder part toward the utmost sea; he shall be utterly routed and perish with infamy.

But to come to *Moses*, that Prophet to whose Prophecie I believe *Rev. 10. 5, 6, 7.* points directly; for in this Text *John* sees an Angel lifting up his hand to heaven, and swearing by him that lives for ever; and in *Deut. 32. 40.* there is he (the Lord Christ) lifting

lifting up his hand to heaven, and saying, *I live for ever*; But that we may make good our assertion by evident demonstration, we must go back as far as *Deut. 28.* where *Moses* begins his farewell Sermon to *Israel*, and continues it to the end of *cap. 32.* A method that holy *Paul*, that other *Moses*, follows in *Act. 20. 35.*—30. when he knew his time was come that he should see the Macedonian Church no more, after he had laid the foundation of the Church, and builded them upon that foundation, he strives to establish them, precautioning them of the danger that would come upon them when he was departed; even so doth *Moses* here as it were on Mount *Pisgah* foresee the future sins of the twelve Tribes, and the peculiar punishments inflicted on them for those sins: Now because we'll go no higher than needs must, in *Deut. 28. 48.* *Moses* shewes them their captivity under the Roman Empire: *God shall put a yoke of iron upon their neck until he have destroyed them*, i.e. the yoke of the fourth beast in *Dan. 2.* which is made of iron; that is, the Roman Monarchy: and this is made more clear to be the Roman Monarchy in the next verse, *The Lord shall send a Nation against thee from far, from the ends of the earth, as the Eagle flieth*; that is, the Roman Eagle shall come from the Western part of the world against them; they shall (*ver. 52.*) besiege the Cities of *Judah*, and take them, and distress the people with sore famine. Christ in his Prophecies (*Mat. 24. Luke 21. Mark 13*) points to this Prophecy, when he saith, *Famines, and pestilences, and wars, and rumours of wars, and distress of Nations, and their scattering among many Nations shall come upon them*; This is so clear by the comparing of *Moses* and Christ's prophecies, that there needs no more be said of it: So eminent shall be the plagues upon the Land of *Judah*, that (*Deut. 29. 22, 23, 24.*) all Nations in the world shall ask, Why the Lord hath made it a barren wilderness, bringing forth nothing for the good of man, but even like *Sodom* and *Gomorrab*? Now this is the very question this day; in our ears this Scripture is fulfilled, and the answer this day is like that in the Text, Because they forlook Jesus Christ the God of their Fathers, and clave to the Temple, Ark, and Altar, which in comparison of Christ were but stocks and stones, and in opposition to Christ were abominable, filthy and detestable idols.

## C H A P. VI.

**T**Hat these Blessings and cursings are a Prophecie, *Deut. 30. 1* puts it out of doubt, *And it shall come to pass when all these things are come upon thee, the blessing and the curse; Benedictio & maledictio hac* (as Tremelius reads it) that is, the eminent blessings they enjoyed under Kings, and the eminent curses that fell upon them under the *Babylonish* Tyranny, but the dread-fullest of all under the *Roman* Monarchy; yet when under this heavy curse *Israel* shall bethink themselves, and return to the Gospel, *The Lord will turn their captivity, and have compassion upon them, and will return, and gather them from all the Nations whether the Lord hath scattered them, ver 3. 4. And the Lord will bring them into the Land which their fathers possessed, and they shall possess it.* This is a promise of the restoring of the Tribes to their own Land after they have been captivated by the *Roman* Monarchy, and driven into all Nations and parts of the world.

I might draw an Argument from *Deut. 29. 29.* to prove this, If these revealed things belong to the Jewes, and to their children for ever; if the revealed curses under the *Babylonish* and *Roman* Monarchy belongs to the Jewes and to their children, then the revealed blessings belong to them, and to their children for ever; for surely Gods bowels under the Gospel are not more shut up, then under the Law, but when the set time under the Law for their captivities accomplishment was fulfilled, then God restored them from under the *Babylonish* yoke; and is his arm shortened, that he cannot, or his bowels shut up that he will not redeem his captives from under the *Romish* iron yoke? God forbid any Christian should be so sinfully, and obstinately uncharitable as to think so. This Prophecie of *Moses* clears it to us, that the Jewes shall be both converted to the Gospel, and restored to their ancient possessions: observe what Gospel promises are made to them, *ver. 6* *God will circumcise thine heart, and the heart of thy seed to love the Lord;* and *ver. 7.* there is a curse upon the *Roman* Monarchy which persecuted, hated and afflicted the Jewes,  
and



and to this day hates them; All the curses that are now on the Jewes shal fal on the Romish Monarchy: This curse hath in its eye, principally the Roman Monarchy; for the promise is this to *Israel*, ver.8. *They shall return, and obey the voice of the Lord, and do all his Commandments*: Now the nature of these Commandments evidenceth to us, that this promise is a promise made under the Gospel; and if so, then the curse must needs be upon the Roman Monarchy; for since the Gospel none have been their enemies comparable to the Roman Monarchy: Who laid waste their Kingdome, destroyed their City, Temple, Magistracy, Government, and sold the people into *Egypt*, and all other parts of the world for slaves, but the *Romane Monarchy*? The nature of these commands, for which God will circumsise the heart of his people to obey them, they are expressed in *ver. 11, 12, 13, 14.* which verses two of the greatest Prophets that ever were in the world, expound; *Christ* and *Paul*: *Christ* in *Luke 17. 21.* and *Paul* in *Rom. 10. 6.*

Saith *Moses*, *The Commandments which I command thee this day, it is not hidden from thee, neither is it far off, it is not in heaven that thou shouldest say, who shall go up for us to heaven and bring it unto us? neither is it beyond the sea, that thou shouldest say, who shall go over the sea for us, and bring it to us, that we may hear it, and do it?* This (saith Saint *Paul Rom. 10. 6.*) is a description of the righteousness of faith: and what's that? from *Moses* his words *Paul* tells us, 'tis the imbracing of the truth of *Christs* descension from heaven, in his Incarnation and Sufferings, and of his Resurrection and Ascension; this is *Moses* commandment, and this *Paul* in *ver. 9.* plainly tells us, 'tis the commandment of faith which he and the other Apostles taught, *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved*; so that *Moses* commandment to the Jewes, was *Pauls* Doctrine to the Romans, therein discovering the Jewes error in point of Righteousness from *Moses's* words in which they believed.

And hither doth *Christ* send the Pharisees to learn when the Kingdom of God should come, *Luke 17. 20, 21.* *The Kingdom of God cometh not with outward shew, neither shall they say, Lo here, or lo there; for behold, the Kingdom of God is within you*, i. e. as *Moses* saith, in thy mouth, and in thy heart. *Christ*

*Quis scandalizos & Melchicho deduxit? quis descendit in abyssum inferorum & deduxit Melchicho ex mortuis? Syriac, Leatio in Rom. 10. 6. Ne dixeris, i. e. ne incredibilibus tibi videatur Incarnatio, & Resurrectio Christi, Chrysol.*  
*Pererius, Tollerius, Cajetanus, & alii docti, dicunt Moysen ad litteram loqui de Christo & Christi iustitia in Evangelio.*

\* *Oris fecit mentionem quia et nominatur a Moyses aliqui suam doctrinam omnes partes corporis intelligit.* Grotius.



is a Spiritual King, and the soul of man is his Kingdom: now that soul that subjects it self to Christ by believing, becomes a little Kingdom wherein Christ reigns: then is Christs Kingdome come, when the soul believes: so that Christ seems to tell the Pharisees, that when the Jewes believed, the Kingdom should be restored.

From all which (for I am too tedious) it appears manifestly, that *Moses's* command, (for to obey which, God will circumcise their heart, and upon obedience will restore them to their own fathers possessions, and bring their curse (which now lies upon them) upon their enemies) is a Gospel command, and was delivered in a Prophetick precept for the Jewes to listen unto and obey, when God intends to restore them, and ruine the Roman Monarchy: for since the Doctrine of the Resurrection and Ascension of Christ hath been preached to the world, the Roman Monarchy hath been the grand enemy of the Jewes.

That we may make it more evident, that this Prophecie of *Moses's* extends to the state of the Jewes and Gentiles under the Gospel, we will look into *Moses* his Song, which (*cap. 31. 29.*) tells us, is a Song concerning the evil that wil befall the Jewes in the later dayes; which song (*v. 21.*) is to be a Prophetick testimony against the Jewes when all the foretold evils shall come upon them.

In *Deut. 32.* *Moses* reckons up in his Song the great blessings that God bestowed upon *Israel*, and the ignoble and injurious returns they made to God; they kicked the heel against God, cast him off, followed their own lusts, and obstinately persisted in their hardnesse, and unbelief, so that God was provoked to jealousy by their high contempt, and paid them in their own coyne: As the great King of *Babylon* dealt with his proud Queen *Vasti*, so God dealt with those insolent Jewes, he kicked them out of the Royal Bed the Church, and took in poor bond-slaves, captived Gentiles. This of the Jewes rejection, and the Gentiles taking in to be a Church; is clearly held out in *ver. 21* which *Paul* expounds *Rom. 10. 19, 20.* Saith *Paul*, Did not *Israel* know? that is, had they no knowledge of Christ when they heard the sound of him went into all the \* earth?

\* In omnem terram, scilicet Romanis Subiectam, exiit predicatio Evangelii.

Fama forsan Evangelii (ut Ambrosius dicit) ad omnes gentes olim pervenerit, licet non predicatio nec fundatio Ecclesiarum.

Omnino audivit *Israel* Evangelium, omnino cognovit; sed sua pertinacia & obstinatione non vult illi credere, nec obedire.

Chryl. Sentus.

*Paul* answers in *Moses* his words, *"I will provoke you to jealousy by them that are no people; and by a foolish Nation will I anger you: and then he answers it in Isaiahs words, Isai. 65. 1, 2. I was found of them that sought me not, I was made manifest to them that asked not after me; this Isaiah saith of the Gentile Church; But to Israel he saith, All the day long have I stretched out my hands to a disobedient and gainsaying people; so that for their obstinacy, hardness and unbelief God cast them out, and took in the Gentiles. I am confident none can deny, but that by these Texts, as Paul expounds them, the rejection of the Jewes from being a Church, is signified, and the taking in of the Gentiles to be a Church; which could be in no age of the world but under the Gospel; so that Moses his Prophecie extends to the rejection of the Jewes under the Gospel: and now follows the sad effects of their rejecting of the Gospel, Deut. 32. ver. 22. to ver. 26. Famine, and pestilence, and bitter destruction, the teeth of beasts, poison of Serpents, the sword without, and terrors within, and scattering of them into corners; The same which Christ prophesied Mat. 24. and Luke 21. Indeed this song of Moses is, as it were, another Mount Tabor, wherein we find Christ; and Moses, and Paul, and John communing together of the same thing, I mean of the Jewes rejection, and the Gentiles reception; of the Jewes restauration after their affliction under the Roman Monarchy, and of the Roman Monarchies ruine in their restauration.*

I confess I could heartily wish my self well out of this sacred thicker, wherein I find not so much as the track of any late Authors, to lead me this way through it, and confident I am, I shall be scratched with the briars of Censure for my labour; yet this I can say to my own encouragement, that I have Christ, and his beloved Disciple *John*, and his Apostle *Paul*, to lead me through this old, but unbeaten way.

I will therefore do no more, or very little more then shew the method, and give the parallel Texts.

1. In *Deut. 23.* from *ver. 22. to ver. 31.* there is the Jewes captivity after they were provoked to anger by a foolish Nation, that is (saith *Hierom*) by the Gentiles, who until then, did follow their vain and foolish minds, in worshipping of Idols:

*Ad salutem per Evangelium homines viles vocabo, quos nō gentis quidem appellatione dignamini, & Judaei; unde vos verecundari ad imitationem eorum provocemini, si savi & sapientes sitis; sin minus, ad emulationem & indignationem concitemini, uti reipsa futurum praevidet et praedico. Hieron. ad Fab. Trō. 42 de manlibus Hebr.*

dols: Such, in the esteem of the Jewes, were as bruits and dogs: these foolish Gentiles should provoke them to anger by beleiving in the Gospel, and Gods judgments shall follow on the Jewes. So that these must be their afflictions under the Gospel; and *per consequentem*, the very afflictions that to this day they lie under. Parallel with this of *Moses* is that of *Matth. 24.* from *ver. 15.* to *ver. 21.* and that of *Luke 21. 23, 24.* Saith *Luke*, *These are the daies of vengeance, that all things which are written may be fulfilled.* And what are those things written, but even those of *Moses*, which even word for word as it were, answer to *Luke's* expressions of vengeance, distresse, wrath, falling by the edg of the sword, leading away captive into all Nations, and the treading down of *Jerusalem* untill the times of the Gentiles be fulfilled; i. e. untill the time of the Gentiles tyranny be fulfilled.

2. In *Deut. 32. 29, 30, 31, 32, 33, 34.* you have the mysterie of the Jewes conversion, and the Gentile Roman Apostasie described: in *ver. 34.* it is said to be *hidden and sealed amongst Gods treasures*; noting the greatnesse of this Mysterie. Now in that *Moses* saith, *Is not this laid up in secret?* it hath relation either to the restoration of *Judah*, which is implied in *ver. 29.* *Oh that they were wise, and understood this!* i. e. the cause of their punishment: that they would consider their latter end; the mercies laid up for penitent beleiving Jewes in the later dayes; for (*ver. 30.*) for the Jewes sins God forsook them; and the Romans made a prey of them: but if they would return in their latter end to their Rock, which they had set lightly by and forsook, *Deut. 29. 15, 18.* then God (*ver. 31.*) would be a stronger Rock to them in the sight of all the world, then to the boasting Romans, who are Apostates now, and a corrupt vine: and so it relates as well to the Roman Apostasie from the Gospel, which is expressed in *ver. 32, 33.* *Their Vine is worse then the Vine of Sodom, and of the fields of Gomorrah, their grapes are grapes of gall, their clusters are bitter their wine is the payson of Dragons, and the cruel venom of Asps.* Of these words I shall give no other exposition then what I fetch from Scripture. Observing this first, before wee proceed, that *Vine* cannot in this place relate to the Jewes (as some would have it) but to those their enemies, that shall then oppresse them: for (if you please to observe it) *their Rock* in *ver. 31.* and  
their

*Abconditum  
et sigillatum.  
Montanus.*

*their Vine*] *ver. 32.* relate to each other, and both stand in opposition to [*our Rock*] *ver. 31.* But it is concluded on all hands, that [*Our*] there implies the whole Nation of the Jewes, who had God for their Rock, and by their profession owned him so to be. 'Tis granted by our opposites, that *ver. 37, 38.* are, or at least wise may be meant of the Gentiles their enemies: if so, it will easily follow, that *ver. 32, 33.* must also be meant of the Gentiles; for there is no disjunctive to be found betwixt them; so that their Vine must either mean the *Turkish* or the *Roman* Politie: but I rather incline here to the *Romish* Tyrannie, which was most inhumane.

*Vine* signifies both the Head of a Church, and the Church it self: both these you have in one expression, *Psalms 80. 8.* this Vine signifies the Church of God, brought out of Egypt into Canaan, before whom the Heathens fell: and this also signifies CHRIST, who was brought out of Egypt after the death of *Herod*; he being Head of the Church, who hath overcome the world, and subdued all the powers therein to be subservient to his glory and his Churches good. Now there is Gods Vine, and the Devils Vine; there is the Vine that Gods own right hand hath planted, and there is the Vine of *Sodom* which is of the Devils planting, which grows in the fields of *Gomorrab*; both these Vines have grapes, and clusters, and yeild wine: there is in Gods clusters red wine, wine which maketh glad the hearts of the sons of God: but there is in the Devils Vine bitter clusters, and poisonous wine, the wine of Dragons, and no wonder here *Moses* his Vine yeilds the wine of Dragons, for *Revel. 13. 2.* the vine is of the Dragons planting; *Hee gave him his Power, and Seat, and great Authority.* Here wee take Vine for the Head of the Church, *i. e.* of the Apostate Church of *Rome*; and so the Pope is this Vine of the Devils planting, as the next significant word expresseth; for *Moses* by Vine of *Sodom* hints to us the place where this Vine shall be set, and that is *Rome*; for *Rome* is called *Sodom* (say the Learned) from *Revel. 11. 8.* where (when the Witnesses are slain), 'tis said, they lay in the street of the great Citie which spiritually is called *Sodom*: *i. e.* in one of the Kingdomes (not all the Kingdomes) subject to *Rome*, which is this *Sodom*. So that by Vine of *Sodom* is meant the head of the Church of *Rome*. 'Tis questioned whether *Sodom* relate to the Street or Citie? If to the Street, then

how comes the place where the Witnesses are slain to be a Sodom? 'Tis answered, Antichrist and his followers make it a Sodom; and from such accidents it is usuall in Scripture to change the names; as 2 King. 23. 13. There Mount Olivet, whose proper name is *Har Hammisscha*, Mount of Unction, is by reason of the Idols Chemosh and Molech set on that hill, called *Har Hammashchith*, the Mount of corruption.

3. Or, *Vine of Sodom*] as it signifies a Church, so it may signifie the great apostasie and generall defection that that Church hath made. The Vine, and Grapes, and Clusters, and Wine and all are morrall and deadly poyson. The wild Vine (2 King. 4.) is rank poyson; and such is the Church of Rome this day; it is become the *degenerate plant of a strange Vine*. Moses sets the Roman Church forth (as *John*) under the representation of a Vine, as in *Revel. 14.* which Vine the Angels pray the Lord Christ to cut down; which *ver. 18, 19.* he doth with great furie: and in *Revel. 17.* where 'tis *Romes* great Vintage time, then when she is neer her ruine, there she comes with a golden cup, which she holds out to all: and what is in it but the juice of her own grapes, full of the filthinesse of her fornication? This *Revel. 18. 3.* is that wine of fornication which shee hath made the Kings of the earth drunk with.

So that by the wine of Dragons, and the venome of Asps, is meant the Blasphemies, Idolatries, Heresies and Abominations of that degenerate Vine the Church of Rome: for of the Roman Monarchy neer its ruine *Moses* prophesies, as wee shall make out: and now it onely stands upheld by the Papal politie, which every sober, judicious Christian knows, is the most idolatrous, blasphemous, heretical, venomous Government and Power against the true Church, both in its Head and Members: And of this doth *Moses* prophesie the destruction, when the Jews shall be converted to the Lord Jesus, and united into one body with the true Church of Gentile gospellers.

Thus have you *Moses* in this prophetick Song of his setting forth

1. The Jews rejection of the Gospel, and their captivity under the Romans as a punishment for their Apostasie.

2. The mystery of the Jews conversion to the Gospel in the latter end, and of the Roman Churches Apostasie from the Gospel.

3. Now follows in the third place the signes of the grand Apostasies finishing, and the Jews conversion; for the ending

of one is the beginning of the other; the ending of the Apostasie is at the beginning of the Jews Conversion, *ver. 36, 37, 38. Ver. 37 and 38* I take to be blasphemy of the Antichrist (as in *Dan. 7. 25.*) [*And he shal say:*] I cannot see how this can be meant of God, (as some would) but Antichrists boasts, *Where are your Gods?* i. e. your Magistrates: What's become of your Cause, your Covenant, your fasting and praying? where is that God in whom ye trusted? At this blasphemy of Antichrist, in the next verse, *ver. 39.* God riseth up as one jealous of his honour, and saith in answer to Antichrists boasting, *Behold now, I, even I am he, &c.*

4. There's the coming of Christ to ruine Antichrist, finish this Apostasie, and convert the Jews: *ver. 39, 40, 41, 42.*

5. An Hallelujah throughout the Gentile Churches, with and for the Jews conversion, *ver. 43.* the reign of Antichrist, and the finishing the Apostasie; parallel with *Rev. 19.* and *Rom. 15. 10.* where *Paul* tells us plainly, that there is a day to come when the *Jews and Gentiles shall rejoyce together*; which is not yet come.

In *ver. 36, 37, 38.* there are two signes of the Jews conversion; the Gentile Churches resurrection, and the ruine of Antichrist and the Apostasie, which is called, *Rev. 19. 4, 20.* the casting of the beast and the false Prophet into the lake, and the chaining of the Dragon; for these are all together: the ruine of these later is the establishing of the two former.

The reason why the Prophets oft times joyne the true Gentile gospellers and the Jewes together, in their prophecies which respect these times, are (as I conceive) for these reasons: 1. Because they come out of tribulation together. 2. Because they shall be united in one Faith together: There shall be no distinction in Religion betwixt Jew and Gentile; and therefore for the most part, the prophecies that look to the sounding of the seventh Trumper, joyn both Jew and Gentile together, as in this of *Moses*, and *Isa. 27. 13. Mat. 24. Luk. 21. Mar. 13.*

In *ver. 36.* there is one signe of the seventh Trumper's being ready to sound; and that is, the Jews and gospel Churches low condition, *When their power is gone, and there is none shut up or left:* when the true Churches (for they are Gods servants) power is gone, when their Armies are overthrown in the field, and when all the true Churches Garisons are won, that there is none shut up against a day of need, nor any left; i. e. uncon-



quered; this is the time, even the set time for God to come to ruine his enemies, and restore his Church: then will God judg for his people righteous judgment; for (*Dan. 7. 26.*) *The Judgment shall sit, and repent himself for his peoples long and sore affliction.* Yet how may we take up *Isaahs* lamentation this day, *Who hath beleevved this report? or to whom is this Arm of the Lord revealed?* The unbelief, the timoroufnesse, the profanenesse, and the most abominable Apostasie and Antichristian complacency of Christians at this day, in this Kingdom, under these dispensations, makes me beleve that God hath yet some more dreadfull stroke against all sorts of Professors; so that few Nobles, and few Ministers, and few of the Professors shall live to see these glorious Gospel days that are approaching.

Where can we find a soul that lives this day upon this Prophetick promise, so much as to raise his hopes, but even sinks by despondencie under the sad dispensations of God upon his Church; or else feeds his hopes with the husks of humane helpes, as if Armies or Navies could bring about these things, as if Christ stood in need of *Belial* in the accomplishing of his glorious Prophetick promises: but the Scripture must be fulfilled, *Luke 18. When the Son of man comes, shall he find faith on the earth?* Scarce such a strong faith as to believe the Resurrection of the Church, in such a state as now it is.

The other signe of the approaching of Antichrists ruine and the finishing of the mystery, is the blasphemy of Antichrist, in *ver. 37, 38.* where the Antichrist mocks at the Magistracy and the Ministry, and the fasting and prayers, and the religious engagements of the Church; parallel with *Dan. 7. 8.* where the Antichrist speaks great words, but we shall leave them till we come to touch of the Antichrist.

The fourth special thing observable in this Prophetick Song of *Moses*, is the coming of Christ the Lord, to ruine Antichrist, finish the grand Apostasie and the heads thereof, and convert the twelve Tribes to the Gospel, from *ver. 29.* to *v. 43.*

When Antichrist had bereaft the true Church of all its outward visible strength, so that their Field power, and Fort power was taken away, and none was left to own the Churches cause, but they were all subdued by Antichrists prevailing Armies, *ver. 36.* then in *ver. 37, 38.* doth Antichrist boast and insult in a  
blaf-

blasphemous way over the heads of the Church and their cause; and now (*ver. 39.*) doth Christ appear to be the mighty Prince of all the earth, who declares himself, as *Rev. 19. 16.* *The King of Kings, and Lord of Lords*, fulfilling the Prophetick promises in restoring the Church out of its low condition, and bringing its enemies down to hell; therefore *Dan. 12. 1, 2.* (a parallel Text with *Moses*) sets forth this day of wounding and healing, (*i.e.* of wounding the enemy and healing the Church) as a little day of Judgment, by Christs coming to deliver the poor Jewes, and to bring trouble upon their enemies. 'Tis resembled to the Resurrection; so *Ezek. 37.* the Holy Ghost sets forth the Jewes restauration after the Roman captivity, under the resemblance of raising bones that have long lyen in the grave, taking flesh upon them, and living, and becoming mighty and terrible: and no wonder the Prophet compares the Jewes conversion to the Gospel, and their restauration, to the Resurrection; for *Paul (Rom. 11. 19.)* saith, *What shall the receiving of them be, but life from the dead?* and therefore in *Rev. 20. 4.* (which is a continuation of the parallal Text *Revel. 19. 16.*) this day is called the *living and reigning of those that were beheaded, i.e.* the Witnesses, who *Revel. 11. 11.* are said to have a *Spirit of life enter into them, and to stand upon their feet, as a man rising out of his grave*; thence it is that this is called (*Revel. 20. 5.*) *the time of the first Resurrection, which he is blessed that hath a part in it*; that is, which is undefiled, keeps himself a Virgin, and follows the Lamb wheresoever he goeth, *Revel. 14. 4.* *Keeps his mouth from guile, and his person innocent, ver. 5.* *That worships not the Beast, nor his Image, nor receives his mark in his forehead nor his hand, v. 9.* *But marcheth, and keepeth his garments clean, Revel. 16. 15.* These, whether they live, they shall live unto the Lord, or whether they dye, they shall dye unto the Lord; whether they live or dye, they shall be the Lords, for on such the second death hath no power.

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## CHAP. VII.

**B**UT the great question is, When shall these things be? When shall Christ draw forth his sword to wound his enemies,

Paralell with this text is; that *Mich.* 5. from ver 6. to ver. 15. The scope of the whole Chapter being a Prophecie, foretelling the glorious effects of the seventh Trumpet.

mies, and heal and deliver the Jews, and the distressed Church amongst the Gentiles ?

*Moses* seems to answer in the next words, v. 40. *For I lift up my hand to heaven, and say, I live for ever:* to this verse add the three following, and with them compare *Revel.* 10. 5, 6, 7. (the Text that sent us to this Chapter, and now concurs with its parallel) and also *Dan.* 12. 6, 7, 9. observe here, *Daniel* proposeth one question, How long it shall be to the end of these wonders, (*viz.*) of ruining the little horn, and of restoring the Jewes? hereupon, ver. 7. *Daniel* sees him whom *Moses* and *John* by the eye and ear of Prophecie saw and heard, 1. *Lifting up his hand to heaven:* 2. *Swearing by him that lives for ever that it shall be for a time, times, and the dividing of time;* and when he shall have accomplished to scatter the holy people, all these things shall be finished: ver. 9. And he said, *Go thy way Daniel, for the words are closed up.* *Rom.* 11. 25. speaking of a mystery, and the end of that mystery in the Particle [*until*] sent us to *Revel.* 10. 7. which Text telling us this mystery, and the finishing it is revealed to the Prophets, it sent us to *Moses*, where *Deut.* 32. we have found the mystery, which *Moses* so calls ver. 34. and the finishing of this mystery, in ver. 40. 41. 42. 43, which have sent us to *Daniel* 12. 7, 9. where there is the same expression and the same matter; in ver. 9. it is closed and sealed up, and thence comes the word mystery; in ver. 7. you have the mystery it self, and that is the accomplishment of the scattering of the power of the holy people: By holy people (I conceive) is meant the true Believers that follow the Lamb in the Wilderness, and also the Jewes which in *Daniel's* time were the holy people, the only Nation that God set his heart upon; now the accomplishment of this scattering implies the ruine of their enemies; and this shall be, saith *Daniel's* Angel, but for a time, times, and half, and then all these things shall be finished; now though we know not well how to begin this time, nor how to count it, yet we know when it ends, and the effects of its end: The time when it ends is *Revel.* 10. 7. *At the sounding of the seventh Trumpet*, about which time ver. 3. compared with *Hos.* 11. 10, 11. *Ephtaim*, i.e. the tenne Tribes, shall trembling run from the west, and as a bird out of Egypt, and as a dove out of Assyria (as Doves to their windows) shall they come from the South, West, and North, and be planted in their

*own Land*: and when is this? *Rev.* 10. 3. with *Hos.* 11. 10. tells us, it shall be when the mighty Angel cryeth with a loud voice, as when a Lion roareth; or as *Hosea* hath it, *When He shall roar like a Lion*: [*He*] i. e. eminently he, the Lord, the Messiah, the Saviour of all that trust in him, shall spiritually roar in the consciences of the Elect, and dreadfully roar upon his implacable enemies, as *Joel* 3. 16. expresseth, and *Matth.* 24. 29, 30 comprehendeth: [*Munatus*] as Criticks observe, signifies the roaring of a *she* Lion, a Lioness, *Rev.* 10. 3. to which *Hosea* alludes *cap.* 11. 10. in his metaphorical expression, as when the Lioness roars, the young ones her Whelps come running to her both for safety and for food: so shall the Church when God at the second woe-*Trumpet's* passing, and the thirds coming shall utter his loud voices, then those *filii maris*, as *Hierom* and *Tremellius* translate, or *filii aquarum*, as the *Septuagint* translate it; we translate it, the children from the West, because the Mediterranean Sea was west from the Prophet; but it may signifie Gods Elect people in the Islands of the Sea, shall fly to their rock, and take safe Sanctuary in Christ. But so much by the way on the Text: We proceed.

The effects of the end of this mystery, are the smiting of the Gentiles Tyranny over the holy City and holy people, *Deut.* 12. *Rev.* 11. *Rom.* 11. *Deut.* 32. and the raising up of the distressed Jews, together with the raising and establishing of the Witnesses, and the repairing and enlarging of the Gentile Church: Therefore *Moses* concludes this Prophecie as *Paul* and *John* conclude theirs, with an Hallelujah to God, *ver.* 43. *Rejoice O ye Nations with his people, for he will avenge the blood of his servants: and will render vengeance to his adversaries, and will be merciful unto his land, and to his people*; with such an Hallelujah doth *John* conclude his Prophecie for the downfall of *Rome*, the head of the Apostasie, and the raising up of the Witnesses to the Throne; in *cap.* 19. there are five times Hallelujahs sung in the Church, and for this that Antichrist was dethroned, and the grand Apostasie with *Rome* the head of it, ruined; and that now Christ had recovered the Throne again: In *Rev.* 12. *Constantine* threw the Devil out of the *Roman* Throne, and it being possessed by Christian Emperors became Gods Throne; but then came the *Beast with the seven heads and ten horns, which rose out of the sea, Revel.* 13. 1. and dispossessed Christ and his Officers, and drove them

them into the wilderness; but now comes Christ and ruins the Popedome and Antichrist, that is his main prop, and then Christ by setting up of his dethroned Witnesses, is said to raigñ. This dethroning of the Popedom of *Rome*, and destruction of Antichrist, are by Jesus Christ in his Prophecie *Mat. 24.* set forth in the same expressions as the fall of the Pagan Emperors is by *Constantine*, for as it is said, *Revel. 6 12, 13. The Sun became black, and the Moon as blood; and the Stars of heaven fell in that grand and glorious revolution of the Polity of Rome by Constantine*, in casting down those red Dragons from the Throne, which is called heaven: So in *Mat. 24. 29.* this last grand and glorious revolution of the Polity of *Rome* in the ruine of the Popedom, is called the darkning of the Sun, and the eclipsing of the Moon, and the falling of the Stars from heaven; and then shall appear the sign of the Son of man, and then the Tribes of the earth (i.e. the Jews) shall mourn, i.e. over him whom they have pierced; for *Luk. 21. 28. This is the time of their redemption*: And so far as I can find in Scripture, and from this verse of *Luke*, the great sign that the Jewes shall have whereby to know that their Redemption is neer, is the downfal of the Antichrist, the ruine of the Polity of *Rome* the head of the grand Apostasie, and the raising up of that, or those three national Gentile Churches out of their sad and low condition by the raising up of the two Witnesses which by Antichrist were slaine: The slaying of the Witnesses must be a thing published through the world, and truly I believe the sound of it is gon throughout the world already. But no more of this in this place, since it falls rather under the discourse of the Antichrist, which is the next thing to be treated on: So much of the grand Apostasie, its beginning, rising, continuance and ending.

# Of the ANTICHRIST,

## The third Part.

### CHAP. I.

**H**ere are foure grand Controversall, Prophetick points, which are as yet unresolved amongst the learned of the Church: that of the grand Apostasie; that of the being, slaying, and rising of the Witnesses; that of the Antichrist; and that of the Conversion of the *Jews*.

1 From that of the grand Apostasie there arise many doubts, as whether there be any one particular head of it, or more then one? Who that head or heads are? When the Apostasie begins? What this grand Apostasie is? And when it ends?

The most of these we have in our touch upon the grand Apostasie hunted.

2 The scruples that arise about the *Jews* Conversion, are: Whether it shall be? When it shall be? How it shall be? Whether they shall be restored to their own Land, and ancient Civill Government? Whether all the Tribes or only *Judah* shall be converted? I cannot tell whether these questions will come within my little Circle at this time.

3 That of the Witnesses, which affords us these doubts: Who they are? Where they are? What is meant by their slaying? When they shall be slain? Who shall slay them? What their rising is? And what shall be the Consequents of it? Whether their rising be at the seventh Trumpet, or the Earthquake which slayes the 7000, be that Earthquake which slayes the Antichrist and puts an end to the Apostasie? Some of these will fall within my compass.

4 From that of the Antichrist, Questions may be raised *ad infinitum*: chiefly these. 1 When he is to arise and appear? Whether (as *Brightman* saith) as soon as the Pagan Emperours were de-  
throned,



throned, and *Constantine* possessed the throne, or (as *Bellarmino* saith) when the Roman Monarchy is to be ruined? 2 Where or in what part of the World must the Antichrist appear? Whether (as *Downam* and *Brightman* say) in *Rome*, or in *Jerusalem*, as the Papists say? 3 Whether Antichrist be past, as *Brightman* saith, or yet to come as *Bellarmino* saith? 4 Whether he be the seventh head of *Rome*? 5 Whether he be one single person, or a Kingdom, as some affirme? Whether he be the head of the general Apostasie, as *Calvin* saith, or whether he be the Apostasie it self, as others affirm? So many of these Questions as fall within the reach of the texts I am to handle, I shall endeavour to resolve.

These nine following Verses of *Pauls*, are a large and full discovery of the Antichrist, as the most Interpreters acknowledge.

*Quest.* It may be asked, why *Paul* should say so little of the Apostasie, and so much of the Antichrist?

This question only I will answer, and then proceed to the words in the text.

*Ans.* I answer, *Paul* here follows the method of all the holy Prophets: that Prophesie of the Antichrist. For *Daniel* in the seventh and eleventh Chapters, makes a larger description of Antichrist that riseth in the end of the Roman Monarchy, then of the Roman Monarchy it self, and Christ himself in his Prophecies, *Matth* 24. speaks more of the time of Antichrist's appearing then any other; and so *John* in the 11th *Revel.* and 13th and 17th describes Antichrist more largely then the Apostasie: and the reason (as I conceive) is because the Holy Ghost knew the Apostasie would be obvious to the sense of every Christian, as what is more clear then this of the Apostasie of the Eastern and Western Churches. But now the Antichrist, by reason of his subtilty and successes, and goodly pious pretences would not be so easily discerned: therefore it is so much is said of him.

2 The appearing and the destruction of Antichrist in the Church, is the great ensigne that God hangs out to the World, that the day of the Jews redemption, & the Gospel-Churches deliverance draweth nigh. Then the grand Apostasie is drawing to an end, and the mystery of God is ready to be finished, then is Christ at the door coming forth on his white horse, *Revel.* 19. to clothe all his Saints in white, and to take off from off the back of his two Witnesses the filthy garments, their sackcloth; and to put Priestly robes on his *Josephs*, and to set his slain Witnesses in the throne,

*Hæc est revelatio Pauli de adventu Antichristi. Jac. Fabrus Stapulensis in Locum.*

throne, *Revel. 11.* and *Revel. 20.* and *Dan. 7. 27.* to give the dominion to the Saints. Then is Christ comming on the white cloud (*Revel. 14. 14.*) with a sharp sicle in his hand, to reap the vine of the earth. Then do the horns appear in his hand, and the mystery of his power is then revealed: then shall the Vision, (that is for an appointed time to be silent,) speak to them that wait for it, for it will speake peace, and salvation; and to the enemies of the Church eternal ruine: then is that one day come, which is known to the Lord, *Zach. 14. 7* the evening of which day shall be light assuredly to the Church of God, and ruine to her enemies.

Then is the Lord, comming to smite with his sore, great, and strong sword Leviathan, the Serpent crossing like a bar (*i.e.* Antichrist) and slay the Dragon in the Sea (*i.e.* the Popedome, the beast of the Sea) *Isay 27. 1, 2.* and then shall the Church have a Song of the Vineyard of red Wine sung unto her. Then is God ready to darken the Sun, and eclipse the Moon, and cast the Stars from Heaven, and shake the powers of Heaven, *Math. 24. 29.* that is, ruine the Roman Monarchy; and then will the Lord Christ gloriously manifest himself to the twelve Tribes, that he is their *Messias*, and they shall weep and mourn for that they have crucified him; in that day the Vision shall be writ so plain, that he that runs may read it. That which was a Mystery before is now made plain, it seems to me to be parallel with *Revel. 17. 5, 7*, there the Mystery is writ on the Womans forehead, so plain and open, that every body might read it. At this time (saith *Habakkuk 2. 4.*) *The just shall live by faith. i.e.* the Jews that look for salvation & justification, shall come in unto the Gospel, & no longer seek for righteousness by the Law, but by faith in Jesus Christ. This text *Paul* quotes, *Heb. 10. 37, 38.* *Paul* tells the *Hebrews*, that *Habakkuk's* Vision is yet for a little while concealed, *i.e.* Christ their *Messiah* hides himself from them, but he will come, and they shall live on him by faith: this Vision of *Habakkuk's* sealed is the great Mystery of God to be finished. And therefore O ye Noble and ancient people of *Israel*, look about you this day, look into your own Prophets, in whom you say you believe; and see whether their words are not fulfilling in your eyes and eares this day; you have negligently lost one glorious day, for w<sup>ch</sup> you have lost your Nation, Government, & Temple: you would not heare your *Messias* voice, but hardened your hearts against him in that day. Yet comfort your selves, & let me comfort you blinded, as that blinde

*Joel 3. 14, 15,*  
*16, 17, 18.*

*Habak. 3. 4.*  
*Habak. 2. 2, 3.*

man was comforted when Christ passed by him, Be of good comfort, his bowels that have been long shut up, are yerning after you; he is comming this day to you, and he calleth for you by name, *Luke* 21. 28. and when these things begin to pass when ye see the Antichrist to appear in the World, (the signe of whose appearing is that his great and prodigious act of slaying the Witnesses) whose destruction wil be suddenly after his appearing thus; then look up, and lift up your head, look up with faith, and lift up your head with hope, for your redemption draweth nigh. Be not faithlesse, but believe: Behold, he commeth with Cloudes, & every eye shall see him, and they also that pierced him; you ô *Jews*, that pierced him, shall by the eye of faith see him, and all the kindreds of the earth; i. e. all the families of you, wheresoever scattered upon the earth, shall wail with a godly penitential heart (as your Prophet *Zachary* 12. 10, 11. hath fore-told) because you have dealt so unkindly with your Lord and gracious King: even so, *Amen*. But that we may give you good ground for your hope that your redemption (which I hunger after, and more earnestly desire of God then my life) draweth nigh; we shall proceed to set forth the great fore-going signe of Christs comming to this glorious work, and that is the appearing and confounding of Antichrist. Now he doth appear, but men doubt now whether it be the very Antichrist or not (though every mark is writtē in his forehead, that is written in the Word;) but when Christ comes to destroy him, then, 2 *Thes*. 2. 8. the world shall know by Christs dreadful taking vengeance on him, that that is he; Then shall that wicked one be revealed, whom the Lord shall consume with the breath of his mouth; then the world shall be enforced to know by Gods dreadful hand on him and his followers, that that is the very Antichrist whom the World adored for a Saint, and wondred after him for his great Successes: he is to be known above all others in the world, by his prodigious acts of sin.

is answered  
the apostles.

[And that man of sin be revealed.] to a word it is, [And that man of the sin be revealed.] to note the notorious sinfulness of his sin, as a singular character of the Antichrist. A sin peculiar to the Antichrist, by which sin he shall be known when he comes in to the world; that sin is set down in *Revel*. 13. 7. and when they have finished their testimony, the beast that ascendeth out of the bottomlesse pit; note the time when the Antichrist (for this is he) is to appeare in the Church: it's at the end of the Apostasie, when the

the Witnesses have finished their testimony in sackcloth: then doth Antichrist arise, make war with, overcome and kull the Witnesses; this is his sin, which *Daniel* explains (as I may say) in *Dan.* 7. 24, 25. 1 He is (saith *Daniel*) one that ariseth after the ten Kings belonging to the fourth Kingdome, the Roman Monarchie, which must necessarily be about the end of the Apostasie.

Secondly, *Daniel* tells us, *He shall be divers from the ten Kings*, that is, the grand enemy of Kingly Majesty and authority, he shall be divers from these first before him, in his rising and in his ruling; or else it may be read, *He shall be greater than the first*, that is, in his Successes, in his tyranny, and absolute lawlesse power, then any of the other. Therefore he is said in *Dan.* 11. 36. *to prosper in his blasphemy and illegality, until the indignation be accomplished.* And *Paul* calls him *the lawlesse one*; from hence,

Thirdly, *Daniel* tells us he shall subdue three Kings; this is dubiously interpreted, if it mean three Kings in person that he shall pull to the ground, my soul trembles to think of the State of the third only to be humbled, (for I like not that translation [subdued] because it implies a subjection of the three Kings; Therefore I rather choose to read it with *Montanus* [he shall humble,] or with *Tremelius* [he shall deprime])

Alas! dear soul! he is now that sacred mark that this Antichrist prepares his arrows against! How is he on the Stage, he thinks already falling as a prey into the monstrous jaws of this cruel beast, who cunningly hath set nets to catch his royal seed in! nets which are not yet discerned, but will shortly manifestly appear, 'tis to be feared to his overthrow. But I trust God hath chained Antichrist in a shorter chain.

By three Kings may be meant three Kingdomes; and then 6 ye Witnesses of the Lord, that beare the royal Ensigne of the Lion of the Tribe of *Judah*, the Lord *Jesus*, the mighty Monarch of the World, against Antichrist, in the midst of this your bloody combat, look up with boldnesse and courage, and lift up your eyes, for your redemption draweth nigh: stand fast, put your selves like men, receive not the mark of the beast, nor his name, nor the number of his name; behold, the Lord is at hand, whose glorious coming shall be to the sudden and final ruine of Antichrist.

Fourthly, this Antichrist (saith *Daniel*) *shall speak great words against the most High, and weare out the Saints of the most High;*  
by

The sin of Antichrist what?

*Et alium confurget post eos, & ipse major erit prioribus, & tres reges humiliabit. A. Montanus.*

*Tres Reges deprimet. Trem.*

by which 'tis evident that Antichrist tyrannizeth in those 3 Kingdomes, where the Saints of the most High have possession; and which those are, I leave the Reader to judge. From these observations of *Daniel* I draw this conclusion, That the sin of the Antichrist (which is one individual person) is the humbling of three Kings, and usurping a lawless, arbitrary, tyrannical power over the Saints of God, in going about to ruine them (as *Montanus* reads it) in destroying the fundamentals of Government in Church and State, and blaspheming against the Statutes of God and his Ordinances, and promoting and upholding desperate blasphemers against the Lord: therefore, *Revel.* 17. 3. he is full of names of blasphemie. And thus you have the man and the sin, that *Paul* mentions, described in *Daniel*, which I verily believe upon good grounds, is a true exposition of *Paul's* words.

Et Sanctos altissimorum aboluit. *Montan.*

Sicut Christus omnis justitie homo, ita ille (Antichristus) totius peccati homo. *Bruno Carthus.*

*Gloss.* Aquinas, cum multis aliis. Sicut Christus melior omnibus sanctis, ita Antichristus peior omnibus malis. *Aquinas.*

Invadet Imperium Antichristus ac dominabitur titulo justie possessionis, ac vere pietatis, sed ubi revelari ex operis publicis, his notis ornabitur quas Apostolus huius ei tribuit (viz.) homo peccati, filius perditionis. *Aquinas.*

*Bruno Carthusianus* conceives, that he is called the man of Sin, in opposition to Christ; because, as Christ is that man of all righteousness, so is Antichrist here the man of all unrighteousness; in this he brooks his name.

*Aretius* on this place, seems to me to write his History; he tells us, that he is called the man of sin, because he is the protector and patron of gross sins, he tolerates idolatry and rebellion, he invades Kingdomes, and under pretence of setting up piety, and promoting Saintship; he takes possession of the throne; none so great a Saint as he, if you will believe his words, or the flattering titles of his followers, who adorn him with goodly titles: but when he shall begin to appear publickly (*i.e.* be revealed, as the Apostle saith,) he shall have no other ornaments to put on, but what the Apostles allow him (*viz.*) the man of sin, the son of perdition.

He is (saith *Gorran*) therefore called the man of sin; because he is the whole servant of sin, he doth, as it were, homage to sin. He lays his ground-work in sin, and all his superstructures are by sin; his tongue and his hands and his heart are eminently sinful: he leads into sin all that follow him, and punisheth the Saints for not sinning.

*Aret.* Homo peccati, *i.e.* totaliter peccatis deditus, ex peccato & scelere constans. *Zanchius.* Peccator ille sceleratissimus. *Tirinus.*

Divers of the Fathers conceive, that he is called the man of sin, *Quia & ipse plurimum peccabit, & alios ad peccandum cogit*: Because he is a notorious sinner himself, and constrains others to sin in the same abominable villanies with him.

Thus you have the multivarious expressions rather then opinions of the sin, wherefore Antichrist is called the man of sin. But before we proceed we must say something of the man, because there lies the great difference betwixt the Protestants and the Papists, and betwixt Protestants and Protestants.

It is the opinion of all, that this man of sin is the Antichrist; but what this Antichrist is, is that which is much controverted.

Very many of the Protestants do hold, that Antichrist is not one single person; but a certain Politie or Kingdom, wherein there is a succession of persons governing: *Brightman* saith, the Antichrist must be understood of a wicked Kingdom. *Calvin* saith, that the Antichrist is the head of the Apostasie, *Ergo* no one single man; but we deny his Antecedent, for it will never be proved from History or Scripture, that ever any one Government, City, or Polity was the Head of all the Churches that apostatized. Neither doth the Scripture say any such thing of the Antichrist, but the contrary, as we shall shew hereafter. We only give this as a true and full answer to his argument, that there is not a word of Scripture in all the Bible, to prove that the Antichrist is the head of the grand and general apostasie; but for brevity sake, wee'll only give you *Brightman's* strange opinions of the Antichrist: for him do the most Protestants follow. I have briefly collected them thus. 1. Antichrist (saith he) immediately after the ruine of the Roman Empire, appeared in the Roman Throne, and made that his seat. 2. That Antichrist is a wicked Kingdome, and no single person. 3. That the time of his comming is past, and not to come. 4. That the Antichrist is to reign no where but in the City of *Rome*. 5. That the Antichrist is the seventh head of the beast which reigns after the Emperours in *Rome*.

A man needs go no farther then his own arguments to fetch fire enough, to turn into vapour and smoke each of these gross mistakes which have no Scripture for their bottom; for the present, this shall be all the confutation (which is enough to that ingenuous Reader, who peruseth him seriously) that we shall give, because we have work of more consequence to follow, which will reach him fully.

*Est multitudo aliqua, & diversa sibi invicem succedentes, qui unum quodammodo Antichristi vassum corpus efficerent. Hyperius.*

*Ve y much of this we may finde in learned B. Dowson of Antichristo.*



30 The Protestants (both *Lutherans* and *Calvinists*) affirm that *Paul* speaks of the Antichrist in 2 *Thes.* 2. 4. which exalts himself above all that is called God; and that he as god sits in the Temple of God, shewing himself that he is god. This say they, is the Pope. By the Temple of God they acknowledge (as all men must) that it is the Church of God. Observe now how *Bellarmino* confutes this with an argument *ad hominem*, thus:

Si Papa Romanus sit Antichristus sedens in Ecclesia Christi, tunc Lutherani & Calvinistae, & quotquot ab Ecclesia quae Papa est alieni sunt, extra veram Ecclesiam Christi versantur; nam Ecclesia Christi una tantum esse potest, sicut Christus unus est. Confirmant autem Lutherani & Calvinistae Papam Romanum esse Antichristum; Ergo. Bellarmin. de Rom. Pontif.

*Ergo* If the Pope of Rome sitting in the Church of Christ be Antichrist, then the *Calvinists* & the *Lutherans*, & as many as have forsaken the Church under the Pope, are out of the true Church of Christ, for the Church of Christ can be but only one as Christ is one! But the *Calvinists* and the *Lutherans* do affirm the Pope to be Antichrist: *Ergo* they have left the true Church.

If this text be meant of the Pope of Rome, then do I not see how *Bellarmines* Argument can be answered. This Argument of his is to this day not cleerly answered, notwithstanding several answers I have read of *Brightmans* and *B. Downams*, two learned Protestants.

This is an undeniable truth, that the Antichrist shall arise in the midst of the purest Church in the world, even when it remains pure, therefore (*Dan.* 7.) 'tis said, He shall wear out the Saints, and change their customes and lawes; by which it appears, it is the true Church in which he appears; and that Church (by their customes and lawes) is a Nationall Church; where should the two Witnesses be but in the true Church? and where then should he arise that slayes them but in the true Church? look not for Antichrist any where but in the midst of the true Church, and at that time (and not before) when the Witnesses have finished their testimony; in that place, at that time, look for the Antichrist. But that time is not immediately after the overthrow of the Roman Pagan Emperours, nor in the City of Rome; as is evident from *Revel.* 12. let not the Reader think I plead any thing for the Pope or the Church of Rome, because I do confidently affirm that the Popedome is not the Antichrist, nor Rome the seat of Antichrist, as learned *B. Downam* would make it, *lib. 10. de Antichristo, cap. 3. 4.* I do fully agree with him, that Rome is mystical Babylon, and the Popedome the whore of Babylon; but all this makes not the Popedome the Antichrist, nor mystical Babylon the seat of the Antichrist which slayes the Witnesses, as he would have it, *lib. 1. cap. 6.* it makes the Popedome the beast with seven heads and ten horns,

horns, *Revel.* 13. 1. but not the beast of the earth, *Yerf.* 12. nor the beast of the bottomless pit, *Revel.* 11. 7. which is the Antichrist *Paul* here describes. We will not do the Church of *Rome* that honour, to make it the Church where Antichrist usurps and tyrannizeth; for that Church, where Antichrist is revealed, is the purest Church; 'tis the true Church that hath good lawes and customes, else Antichrist would not think to change them; we say, and can prove it, that the Church of *Rome* is an apostate, degenerate Church, full of all manner of abominations and filthinesse, the mother of Harlots; all this the Scripture saith of it, and much more. And we do affirm this of the Pope and Popedom, that the Pope is that Star of the Roman Church fallen from heaven to earth, i.e. as eminent an Apostate Church-man as ever can be in the World, and by his hellish, bottomlesse pit-policie is got to be the beast of the Sea with seven heads and ten horns, full of Blasphemie. We will grant him the greatnesse of being that monstrous head of the Western Apostasie, and this the Scripture saith of him; but to affirm, that the Pope or Popedom is the Antichrist that shall arise when the Witnesses have finished their testimony, and shall slay the Witnesses, or the little horn in *Daniel*, rising after the ten horns, or the man of sin sitting in the Temple of God, then to be revealed, when that which did let is removed, all the learned men in the world shall never make me believe; and therefore let not the Papists think their Champion hath wonne the day of the Protestants, because he grounds an argument upon their mistakes; no, for we deny that the Pope is the Antichrist that slayes the Witnesses, and yet we do affirm, that the Popedom of *Rome*, and those that have possessed that usurped charge make the beast with seven heads and ten horns, which drove the Witnesses into sack-cloth, and into the wildernesse, they drove the woman, the true Church into the wildernesse, into her place, and what place is that? but where the Witnesses finish their testimony, and are slain by the Antichrist, who reigns onely so long, as the Witnesses lie dead, which is but three years and the halfe of three years in that dominion, where he slew the Witnesses.

There is much difference amongst the learned about this man of sin in the Text; *Hierome*, and *Beda*, and *Damasen*, *L4x. 28.* do affirm, that this man of sin is a Devill; but the most learned confute this, affirming that he is a man acted by the Devil, not a

*Vide Dounam  
de apostasia  
de claustris  
tpcia & de  
iukoro latreia  
Romanæ Ec-  
clesie, lib. 5 cap.  
2, 3 & 4.*

reall Devil, that he is one single person, not onely the restrictive articles to each of his names do evidence, but the things attributed to him, as also the time of his continuance do convince us, that the Antichrist is one single person.

*He is a little horn, saith Daniel, speaking great words against God, and wearing out the Saints for a time, times :* and the dividing of that time, which, according to *Daniels* interpretation, can be but four years and a half in probability at the most ; the like doth *Revel. 11.* say of the Antichrist.

Severall of the Papists make two Antichrists; the one apparent in the world, that is, *Mahumetans* ; the other to come in the end of the Roman Monarchy, who (they say) shall slay *Enoch* and *Elijah*, that is, the two witnesses, and reign three years and a half, and then he shall be destroyed by Christs comming to Judgement:

## CHAP. II:

**T**He greatest scruple about Antichrist ariseth from 1 *John* 2. 22. *Who is a liar but he that denieth that Jesus is the Christ ? he is the Antichrist that denieth the Father and the Son.*

Object.

Now (say many) Antichrist, when he comes he shall be known above all others to be that notorious liar in denying Jesus to be the Christ, and denying the Father and the Son : But he, whom some call the Antichrist in this age, acknowledgeth the Father and the Son, and confesseth and professeth that Jesus is the Christ: Therefore he cannot be the Antichrist:

Sol.

I will but open this Text, let others apply it ; in the Text you have the Antichrists title, *he is the liar, & falsifier.* Therefore he is called the false prophet, *Revel. 19.* and *Revel. 13. 14.* he is said to deceive the inhabitants of the earth by his signes, which *Matthew* 24. expounds. lying wonders. The Antichrist is the great liar, which implies two things, 1 That he is one that apostatizeth from the truth, and fights against that truth he professeth. He is an apostate professor (as I may say,) to lie, is to go against the conscience ; *mentiri est contra mentem ire.* He speaks that with his tongue that his heart is an enemy unto ; Therefore Antichrist, *Revel. 13. 11.* speaks as a Dragon, i. e. as the Dragon spake to *Eve* in Paradise, every word against his conscience, not one true word, though

though every word full of flattery and false promises and pretences. It implies that he is the great Covenant-breaker. For *ψευδης* (as *Piscator* observes) is *fidem datam violare*. Thus you have Antichrist by his title [the liar] the eminent, hypocritical Christian-professing apostate who violates his faith and allegiance.

2 Here is his sin, the great lie that he tells to the World, and that is, *He denies Jesus to be the Christ*.

Observe the Apostles stile, in setting out the Antichrist in this place, who is *ὁ ψευδης*, but *ὁ ἀρνούμενος*; *ἀρνούμενος*, say the learned, signifies *fidem auctoritatēque detrabere*: in *Matth. 10. 33.* and *Act. 3. 13, 14.* and *Matth. 27. 28.* it signifies a treacherous, rebellious, unnatural revolt from ones lawfull Prince, accompanied with such malice against his person, that they rest not satisfied but in his blood and utter destruction: Thus the Jewes are said to deny Christ: and in *Heb. 11. 24.* it is used after such a sense, *Μωϋσῆς ἀρνήσατο λέγεσθαι υἱὸς θυγατρὸς φαραῶ*, he refused to be called the Sonne of *Pharaohs* daughter. He cast off his mother, he scorned to be called the son of an uncircumcised *Egyptian*, he would be no longer her son, nor would he do homage to her as a mother. In this sense the word in this place is to be taken; thus *the liar is the denier of Jesus to be the Christ*. These words carry more in the sense then every man perceives; the most men understand it of denying the Lord Jesus to be the true *Messias*. But if this be the Character of the Antichrist, then there are ten thousand thousand Antichrists in the World; all the *Turks* and the *Jews* are the Antichrist: and therefore we must look for some further meaning in these words.

*He denieth that Jesus is the Christ, ὁ χριστός, the anointed*. He (as much as in him lies) rebels against, and destroys Christ, that destroys the Offices of Christ; but the Propheticall, Sacerdotall and Kingly Office, which makes Jesus, *ὁ χριστός, the anointed*, this Antichrist denies, i.e. treacherously, rebelliously, unnaturally, and maliciously destroys; Ergo he is the liar, i.e. the false prophet that deceives, and that great hypocritical professor, but malicious, apostate, the Antichrist, who, by his denying of the anointed Offices which represent the Deitie on earth, is said to deny the Deity, both the Father and the Son, all Supremacie.

Herein he speaks great words, (saith *Daniel*) against the God

He that resisteth the Ordinances of God, resisteth God, Rom. 13. 1, 2. and from the Lord shall receive his judgement.

Jackson.  
Zanchius.

of gods. So that that which gives the esse formale to the Antichrist is the slaying of the Witnesses, and exalting himself above them; as these with other Texts make it manifest. Or thus (in Christs own words) *the Antichrist denies the Father and the Son*, in separating from the Ministry of Christ, 1 John 2.19. That's the great mark of *Antichrists* followers, who in despising the Ministers sent by Christ, despise both the Father and the Sonne, and in rejecting of them reject the Father and the Son, *Matth. 10.40. Luke 10.16. He that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me, i.e. both Father and Son.*

And thus you have him set forth under the title of *the man of the sin*, in plain terms, the murderer of the Witnesses.

The second name given to him [*the son of the perdition*] ὁ υἱὸς τῆς ἀπωλείας. In this title there is (say the learned) an Hebraisme, whereby is meant: 1 Passively, one destinated to destruction, as *Matth. 23.5.* 2 Actively, one that is a destroyer of others.

Take what others say of this son of the perdition.

He is passively so (saith *Gualther*) because he apostatizeth from Christ. And he is actively the son of perdition, because he causeth others to apostatize from Christ. The self-same sense and expression the Scholiasts have upon the same words.

*Estius* observes upon both the expressions [*the man of sin; the son of perdition.*] First, he is *the man of the sin*; and then, *the son of perdition*: his sin assuredly brings his ruine.

But why *the son of perdition*? the learned answer, that it is an Hebraisme, and signifies as much as *perditissimus*, & *perditioni natus ac devotus: aliorumque perniciēs, pestis & exitium.* Zanch. But possibly, he may be called *the son of the perdition*, in regard of his nature and quality; as also in regard of the time of his appearing; he is the son, this correlate term implies a father; now we shall finde his father, if we look but out of what wombe he came, *Revel. 11.7.* he came out of *the bottomles pit*; & who hath the power or key of the *bottomles pit*, but the Star fallen from heaven? *Revel. 9.1.* and that is generally by the learned'st Protestants concluded to be the *Popedome*, who after it had opened the *bottomlesse pit*, and let out all its locusts, those monsters that poisoned Nations, and caused the Western Church so foully to apostatize, (for that's the meaning of the 10 first verses of *Revel. 9.*) the last that appears is (*v. 11.*) a King, whose name is in Hebrew *Abaddon*, and in Greek *Apollyon*, that is to say, a destroyer. This King most probably

*Perditus est quia à Christo defecit, & perdit, quia alios à Christo abstrahit. Gualther. ὁ υἱὸς ἀπωλείας καλεῖται, ὥστε τὸ ἀπολλύμενος πολλὰς καὶ αὐτὸν ἀπολλασσάτω. Ex Oecumenii & Aretie Expositionibus collectis, p. 732. Ita Aretius in locum. Homo peccati, filius perditionis prius peccati deinde perditionis aptissimus, peccatum enim perditionis causa. Erius in locum.*

bably is the Antichrist, *the son of perdition* : and my grounds are for it, because (as I said before) his originall is one and the same that Antichrists is, his end is the same, his titles are the same, and the time of his appearing is at one and the same time : a word on each. 1 His originall is the same; in *Revel. 11. 7.* he is *the beast of the bottomles pit.* 2 His titles are the same; for here he is also call'd *King*, and so (*Revel. 11. 7.*) [*beast*] implies, as *Revel. 17. 8.* there the same beast which ariseth out of the bottomlesse pit is called *the eighth*, (that is, King, say the learned) so that his titles are the same. 3 His time of appearing is the same; for here he appears the last viper of the Popedome of *Rome* hatching; and so he appears in *Revel. 11. 7.* *after the witnesses have finished their testimony* : and in *Revel. 13.* *after the beast of the Sea hath tyrannized in his day* : and in *Revel. 17.* he is called *the eighth beast*, bearing up *Rome*, when she is going to ruine; and *Daniel 7.* calls him *the little horn, the last which riseth up after the ten.* It is supposed by some, upon very good grounds, that that King *Apollyon*, *Revel. 9. 11.* is brought in abruptly there, or should be within a Parenthesis, as not relating to the next following verse, but set down in the end of the Vision of the *Roman* Apostasie, to note, that this King *Apollyon* is to appear in the latter end of the Apostasie, being the Antichrist that slays the Witnesses, therefore *Apollyon* : & the *eighth King*, *Revel. 17.* therefore King *Apollyon*; & he is to go to perdition at the great battel, *Revel. 19.* therefore *Abaddon*. 4 His end is the same, for in *Revel. 17. 8, 11.* there twice he is said to go to perdition; and twice mention is made in *Dan. 7.* of the destruction of the little horn, which is the same beast; now if this King be the Antichrist, then *Pauls* son of perdition hath the Pope for his father : and hence peradventure he is called the son. This son of perdition may well be called the son of the Pope, if we look to the resemblance that is betwixt the father and the son.

The Pope, the father, pretends to exceeding much piety and godlinesse; and so doth the Antichrist, the son; therefore the Antichrist is called the false prophet, and *Paul (2 Thess. 2. 9.)* calls him, that person that comes *with power, and lying wonders, and signes, and all deceivablenesse of unrighteousnesse*; insomuch, that if it were possible, the very Elect would be deceived by him- and his followers : and then in his tyranny over the Saints he much resembles his father the Pope; for the Popedome drove the true Church out of *Rome*, which was once the purest Church, and the famousst



famousst in the World, and drove it into the Wildernesse, and caused the Witnesses to sit in sackcloth, that is, in the poorest, lowest, vildest, and most abject state. The Popedome secluded the Emperours of *Rome* from their right of Dominion in *Rome*, and hath made them sit in sackcloth: mistake me not; for by the Emperours of *Rome* I do not mean the Emperours of *Germany*, no; they are as excentrick and as unlawful in their constitution, as the Pope himself, who is Pope by the election of his own creatures; there will be found in the world one day one that hath a lawfull title to the Empire by succession, whose predecessours had their title founded upon a lawfull Conquest. Now, as the Pope the father (together with the Eastern Apostasie) drives the successors of the lawful Emperour of *Rome* into the wilderness, which is the true Churches place (observe that *Revel. 12. 14.*) so in that place the Antichrist slayes the witnesses; that is, the lawful anointed ones of God, who finish their testimony to the truth against the grand apostasie and usurpation of *Rome*: and after he hath slain them, usurps their power and authority: just like the Pope, when he had drove the Emperour out of *Rome*, seated himself in his throne and authority, and trampled under feet the Ministry of *Rome*, that neither Synods nor Centures of the Ministry were of any force, except such as were of the Usurpers faction, and cried him up for a Saint and a petty god. Herein the Antichrist, the son, is also like the Pope, his father. Hence from the resemblance of their tyranny in *Revel. 13. 12.* the beast of the earth, (which is the son of perdition *Paul* here mentions) is said to exercise the power of the first beast before him.

Or he may be called the son; because, as a son is born to be a support to his father in his old age; so is this son of perdition destinated to bear up *Rome* in her old age, when she is neer her grave, going down to destruction. Hence the Antichrist is seen to carry *Rome*, (*Revel. 17. 7.*) the woman with seven heads and ten horns: when (*v. 1.*) her judgement is seen in a vision; whence I conclude, the Antichrist riseth long after the Pope, and doth at that same time appear in the world, when the Judgement of *Rome* is neer at hand, & this is the opinion of the most of the Fathers; for *John* in *Revel. 11. 7.* sees not this bottomlesse pit beast until the Witnesses had finished their testimony, nor doth he see the beast of the earth (which is the same beast of the bottomlesse pit) untill (*Revel. 13. 10, 11.*) the beast of the Sea, which had led captivity, was going into

Non solum omnium Patrum sensus, sed totius Ecclesie consensus.

into captivity, and then appeares the beast of the earth; and up comes his new Government and Tyranny.

Nor is the beast of the bottomlesse pit (*Revel. 17. 8.* which is the eighth (*Verse 11.*) seen carrying the woman with seven heads and ten horns, until the judgement of the great Whore is seen; *Verse 1.* so that there is great ground to believe that this son of perdition ariseth after the Apostasie, and appears in the World about the time when the Apostasie shall be ended, that is, when God shall throw down those usurpers in the Churches, and usurpers in those States which have bin the cause of the Apostasie, when God shall ruine all those irregular Orders (as I may justly call them) in the *European Churches*; and all those tyrannicall and false Governments, which are got into those States which professe Christianity, and shall raise up his Witnesses, which shall promote the truth of the Gospel both for doctrine and worship; about this time shall the Antichrist appear, *i.e.* immediately before this time. But we leave this sense.

We come neerer to the literal and general sense, and (as 'tis conceived) to that which the Holy Ghost alludes unto. The Antichrist is called the son of perdition, by way of allusion to *Judas*, who is called the son of perdition, *John 17. 12.* which gives us this notion, that as there arose a son of perdition to betray Christ the lawful Monarch of the *Jews*, and hereby brought a dreadful curse upon the Church and State of the *Jews*, so as that the Gospel departed from them and went to the *Gentiles*; so there shall about that time (when God will cause the Gospel to go forth to the *Jews*) another son of perdition arise, which shall betray to death the only true Christian Monarch in the World, that so the *Romish Gentiles Ephra* may be full, and God may bring upon them the judgements written, and restore again in their ruine the twelve Tribes, to their ancient possessions. This son of the perdition is he that slayes the Witnesses. Therefore, saith *Ambrose Catharinus*, he is like *Judas*. *Eximio namque modo talis erit, qui tantum audebit*: he is exactly like *Judas* in his sin, in his eminent profession of religion, and his prodigious ends, malicious, covetous, sacrilegious, treacherous attempts, and hypocritical politick practises in the accomplishing of those ends. To conclude, let the words explain themselves: The man of the sin, is the son of the perdition. *i.e.* he that commits the sin of sins in the *Gentile Church*, is the son of the perdition, (that is, actively) of the slaying of the Witnesses. So that the person gives

us

Grotius.

us the knowledge of the sin, & the sin gives us eminently to know the person, and this shall be the making naked, manifesting, or laying open to all the world *the man of the sinne, the son of the perdition.*

### CHAP. III.

*Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sits in the Temple of God, shewing himself that he is God.*

This verse gives us a description of those actions which give the esse formale to the Antichrist; for 'tis not the person, but the sinne makes the Antichrist formally so to be. This text is Antichrist's looking-glasse, wherein he may see himself face to face.

His prodigious sin is the slaying of the Witnesses, and this is the sin which the text sets forth.

In the words there are three generall parts. 1 Antichrist's acts. 2 The object of these actions. 3 The end of his acts.

1 His acts are set forth under two names or titles given to him. 1 He opposeth. 2 He exalteth himself.

2 The objects of these actions are, 1 All that is called god. 2 Or that is worshipped.

3 In the end of his actions we have, 1 The ambitious aimes of the Antichrist laid open, 'tis to make himself supream. [*So that he as God*] there's his Supremacy. 2 We have the place where Antichrist makes himselfe King and Supream, and that is in the Temple of God, in the true Church of God [*Sits in the Temple of God.*]

3 We have also his kinde of title to all this greatness, described [*shewing himself that he is God*] 'tis a self-created title that he hath to his Supremacy: he shewes himselfe, he displayes his own colours: the meaning is, he is an Usurper, he hath no title, but what he gives himself.

[*Who opposeth and exalteth himselfe,*] so our Translation renders it, ὁ ἀντιπαρασῆς. Beza translates it [*sefe opponens*] the Vulgar, [*qui adversatur*] the Syriack, [*qui adversarius*] the participle [ὁ] is restrictive in this place; and therefore the expression is to be considered absolutely, [that person opposing, or the adverse person.] The word comes from ἀρρί and νῆμαι, that is, *contra jacto*; it

This adversary  
(Isai. 27. 1.) is  
called the Ser-  
pentine-Barre;

al-

alludes to souldiers lying in siege against a Castle, who lie close in their trenches against it; so doth the Antichrist lay a siege against the Witnesses, watching for an opportunity, to surprize them, and bereave them of their power and glory. The word answers (saith *Grotius*, *Zanchie*, and *Beza*) to the word *Satan* in Hebrew, which signifies an adversary, as they prove. This turns us to a text which gives us a view of the Antichrist, (*Zach. 3. 3. 4.*) and the Witnesses in filthy garments, and the Lord rebuking Antichrist, who is there twice called the adversary, in the rebuking of whom there is a fair Miter put upon *Joshua* the high Priests head, that is, the Witnesses are called up to the Throne; but this text will require much time to clear, and therefore at this time I passe it by.

We will take it as 'tis byassed the other way by Commentators, and so the expression, (as that next before it) alludes to *Judas*: saith Christ, *Have not I chosen twelve, and one of you is a Devil?* and why a Devil? but because he proved a traitor to his own Master, and an hypocritical cunning traitor against him; so doth Antichrist against his Liege Sovereign.

To conclude, he is most probably called the adversary, because he is the opposer of the Lords anointed ones; hence the learned call him the Antichrist, because *Christo ex diametro oppositus*.

[*And exalteth himself,*] these two expressions turn us to two texts, which two texts describe the Antichrist (say the most of the most learned) Commentators) in *Dan. 11. 35. Revel. 11. 7.*

In *Revel. 11. 7.* he makes war with the Witnesses, & overcomes them; here in opposing them, he makes war with them; & in overcoming them he exalts himself above them; and in *Dan. 11. 35.* you have *Pauls* words, *He shall exalt himself above every god,* (i. e. saith *Brightman*) above every Magistrate; in *Rom. 13. 2.* he resisteth God, that rebels against Magistracie: Oh this is Antichrist, 1 *Joh. 2. 19. 22.*

Thus you have the Antichrist's actions described, he opposeth and exalteth, that is, he maketh war and overcometh.

Now you have in the next place the objects of his actions, or the parties whom he doth oppose and exalt himself above.

Above every one that is called God. Some Greek copies have it, [*ἐν παντί*] *supra omnem*, above every man that is called god: other copies read it [*ἐν παντί*] *supra omne*, above every thing that is

are actively understood, as *Beza* & *Grotius* observe, *Servanda est vis conjugationis* &c. And see the Greek Scholiasts expound it, ἀντιπρόσωπον, ἀντιπρόσωπος, he shall extol. *Hujus ordinis Deus est autor, ut qui sunt rebelles sciunt sese bellum gerere.* *Beza*, L

or the Serpent crossing like a bar; because 'tis he that shews our laws and justice, and lawfull Magistracie from their Seats in the State, and Government & Piety in the Church; this is most probably, a prophecie of Antichrists ruine; for both the precedent and sublequent matter prove that this coming of the Lords with his sword is at that time, when God will call the twelve Tribes to the Gospel; parallel with this Text, is *Revel. 19. 10, 11, to 15. 16, 17. & 14. 14.* The learned observe the kinde of expressions used by the Apostle [*ἀντιπρόσωπος* & ἀντιπρόσωπος] which both sound passively, yet in the sense they Niphal reciprocally, he shall oppose cum Deo ipso

*Vide Dounam  
lib. 4. de Anti-  
christo.*

called god; the Syriack Interpreter reads (*supra omnem*) *Beas* saith, *utrovis modo legas*, you may read it either way.

*Grotius* reads *in iudicia*. Here the Papists and the Protestants fall foul upon each other; the Protestants say, this is meant of the Popes usurpation in his trampling upon Kings and Emperours, and trampling upon Gods Law, and usurping a power even above Christ in his indugencies and pardons.

On the contrary, say the Papists, this cannot be; for (say they) Antichrist must deny Christ: oppose God and Christ, and be accounted and worshipped as God and Christ: But the Pope will not be worshipped as Christ, for he believes in Christ and worships Christ: so farre is he from denying Christ: Therefore he is not the Antichrist. But if this were all the defence the Papists could make, for ought I know the Pope will still remain Antichrist. For there was never any professor of Christ ever lifted up his head so high against the Lord and his Christ as the Popes have done, except the Antichrist. But to answer their Argument, we utterly deny that the Scripture holds out any such thing, as that Antichrist in open words denies the Deity, or that he requires divine worship as a god, or that the *Jews* shall worship him as their *Messias*. There is no such thing as they asseme of Antichrist to be found in Scripture: the two main Scriptures which are brought to prove it, are the Text we are upon, and that of *1 John* 2. 22. The last we have already opened; this Text in hand we shall open by Scripture, and cleer its sense from all those aspersions cast upon it.

[*Against every one who is called god.*] *Grotius* well observes on this Text, that *Paul* would not have us believe that those are gods of whom he speaks; therefore he adds (saith he) the word [*called*]

That it cannot be meant of the Deity in the letter, is past question; for who can exalt himself above him? nor can it be meant of his endeavours to exalt himself above God, for as to assume the worship of a god; for it is contrary to that Text (which many learned Divines hold is literally meant of Antichrist) *Dan* 11. 38. (and the most understand it of Antichrist in the Type) where the Antichrist is said to worship the god of forces, or the god *Mauzzim*. Now how can this agree together, that he should exalt himself above every-  
*cap. 1. de Antichristo. Non super Deum extollitur Antichristus, sed super eos*  
*Lucæ lib. 3. cap. 6.*

*Paulus ne quis illos de quibus hic agitur deos esse crederet, cautionis ergo addidit a se præcipere. Grotius in Locum. Non dicit supra omnem quæst; nam qui est, unicuique est, nec de illo [omnis] dicitur, sed unus. Dounam lib. 4. qui dicuntur.*

ry god, assume divine worship as a god, and yet in this state worship a god? A quick-sighted Father of the *Roman Church*, seeing into what absurdities this foolish opinion would bring him, endeavours to save it thus; saith he, Antichrist although he would be worshipped as a god publicly, yet privately he worships the Devil his god *Maazim*, because by his help and strength he obtained all his victories. It may be that this answer may satisfy those of the *Roman Church*, which live by an implicit faith; but it can never satisfy any rational Protestant, for these two reasons. 1 Because he hath not an *ista* of Scripture for his opinion. 2 He hath not so much as probability in his assertion; therefore I leave him, & passe to the other extrem of the Protestants, who make this one of their arguments to prove the Pope the Antichrist. But that this cannot be meant of the Popedome, or Pope will be sufficiently clear to every unbiassed Reader, as I doubt not, but in part already it is, by what hath been writ to this effect in this Treatise.

He against whom the Antichrist opposeth himself, and exalts himself above, is the Supreme Magistrate, Supremacie in the State, or the Monarch, and those authorized by him; in the Government these he opposeth.

These are (*Psal* 82.1.6.) called gods, and in *Exod*.4.16. and 7.1. *Moses* the first Monarch of the Common-wealth of the Hebrews is called a god; See I have made thee a god unto Pharaoh, and unto Aaron thou shalt be a god. This is spoken of *Moses*; and here the title God is given to those whom the Antichrist opposeth; what doth this tell us but that it is one of the sons of Oile, one of the Witnesses, which *Revel* 11.6. have power like *Moses* to turn water into blood. I need say no more in confirmation of it, it is the sense of several Learned Expositors.

[Or that is worshipped] *ὁσιόσῳ*, *Erasmus*, *Beza* and *Vatablus* translate it [*numen*] divine power, others [*cultum*.]

The *Syrack*, *Jerome*, and *Terintian*, read [*religio*.]

The Vulgar (which our Translators follow) renders it [*quod solitur*.]

The word comes from *ὁσιόσῳ*, which signifies to reverence religiously; the word is a comprehensive word.

'Tis by very learned men conceived to come from *ὁσιόσῳ*, which comprehends those things in Religion, to whom reverence & worship is due, so that it not only comprehends *τὰ ὁσιόσῳ*, (*Acts* 17.23.) the forms of worship in the Church; which e-

*Antichristus* ip-  
et publice solus  
colit volit ac  
deum, privatim  
tamen colit, su-  
um Deum, quem  
nuncupat deum Ma-  
zim, i.e. forti-  
tudinem & mu-  
nitionem; quia  
ejus ope, fortitu-  
dine & poten-  
tia, omnia sibi  
subiicit Anti-  
christus. Corn.  
à Lapide,  
Deus dicitur a-  
liquis quatuor  
modis, primò  
nature proprie-  
tate, 1 *cor*.20.  
Deus unus. Se-  
cundò sibi à nu-  
ncupatione, omnes  
dii gentium  
Dæmonia. Ter-  
tiò gratià ad-  
optione, Ego di-  
xi dii esis.  
Quartò, dele-  
gata potestate,  
Ex *d*.7. Consti-  
tui te deum  
Phariseis, super  
omnes extollis  
te Antichristus.  
Corn.  
Vide D. unam  
de Antichristo,  
lib.4.c.1. Sect. 3.  
They are cal-  
led deum nuz-  
cupot, i.e. tar-  
tium, i.e. sus-  
st n. al. cr.  
Bino or th  
D. Tu h. cons. a  
Mir.



*Ita Alacqua  
significat omne  
id quod religio-  
nis causa homi-  
nes venerantur.*

very devout Christian reverenceth ; but the Administrators and Dispensers of those formes which are the Ministers of Christ : which the Apostle enjoyns, *1 Thess. 5. 13. To have in double honour for their works sake, for Religions sake, for the Gospels sake*; so that the object of Antichrists actions are not onely Magistracy in the State, but Ministry in the Church. He not onely opposeth and exalteth himselfe above and against the Civil, but the Ecclesiastick Power and Government ; he not onely changeth the times and lawes of the one, but of the other also ; and what is this but the slaying of the Witnesses : the two Witnesses : this makes him *the man of the sin, the son of the perdition.*

3

Next we have the end of his acts.

[*So that he, as god, sits in the Temple of God*] here is also the place where he acts these things, 'tis in the Temple of God, that is, the Church of God, the true Church of God, where the Gospel-Ordinances and Gospel-Officers are of Christs ordeining, there doth this Antichrist (when he hath pulled down the supream Monarch, & all those Magistrates that depended upon his Supremacie, and where he hath opposed and exalted himself above and against all formes of worship, and right Dispensers of those formes) seat himself as god, that is, as supream Head and Monarch over all those Countreys and places where he hath thus made war, and overcome ; and this the Holy Ghost tells us is in the Church of God, which he calls the Temple of God : so that the Reader, if he will, may easily finde in what place of the world the Antichrist is to arise that slayes the Witnesses.

[*And so far forth*] This adverb is very Emphaticall, implying that the drift of his prodigious acts in slaying the Witnesses, is that he may make himself the Lord possessor of their power and greatnesse, of their estates and revenues.

[*Et in templo dei, i. e. in Ecclesia, quia multi in Ecclesia eum recipiant. Aquinas in locum. In templo Dei, i. e. in Ecclesia Dei quae est templum Dei. Grotius in locum.*] [*Et in templo dei, i. e. in Ecclesia Dei*] 'tis very absurd, to say that this Temple (as the Papists affirm) is the Temple of *Jerusalem*, for the Temple is destroyed at *Jerusalem*, never to be builded again ; and the Papists confesse, that the time of this Antichrists appearing in the world, and sitting in the Temple of *Jerusalem* must be in the end of the Roman Monarchy.

We must therefore expound [*Temple of God*] as the Apostle expounds it in other places, the Church of God ; and so the most judicious of the Papists expound it : and generally all the Protestants so expound it, fetching their warrant not onely from the Fathers, but from the Scriptures.

*νᾶς* comes from *ναῦς*, because this is Gods habitation, he dwels there, so that the Antichrists seat cannot be *Rome*, that apostate Church, but that Church where God in an especial manner dwels in the purity of his Gospel-Ordinances.

*ὡς Θεὸς καθίσκει*, *sits as God*: here [*ὡς*] is very Emphaticall, implying thus much, that he is but an usurper, he is not really nor rightfully the supream head, he is but a would-be-King, and an insolent usurper of what he possesseth: *he sits as God*, God is here to be expounded as before, he opposeth and exalteth himselfe above every god, that is, Magistrate, and here he sits as God, that is, as supream Head, Governour, or Monarch in the room of them he threw down: and all this in the midst of the Church, the truest and purest Church.

*Augustine* hath a prophetick glosse upon this text, he conceives by sitting in the Temple of God, is meant, his domineering and insulting in a Church-way, as if he and his followers were the only true Church, the only Saints, and all others but in the dark, foolish professors, and far short of him and his followers in point of Saint-ship.

Some Books for *νᾶς*, they read *λαὸν τῷ Θεῷ*, the people of God; so that he, as God, sits upon the people of God; for *αἱ* & *λαὸν*, to a word, is in *populum*; this reading doth neither contradict the precedent, nor the following sense, but rather confirms it, shewing that the Antichrist shall sit as Monarch over and against the people of God: therefore *Dan. 7. 25.* he is said *to wear out the Saints of the most High, and to change their times and lawes*; and they are said to be given into his hands: i. e. to be delivered up to his Tyranny for three years, and the half of three, in which time he shews himself, as if he were the sole Monarch of those Kingdomes, which the true Professours of the Gospel do possess.

[*Shewing himself that he is God*] *ἀποδείκνυσθαι*; the vulgar renders it *ostendens*, so our Translators render it in English; *Erasmus* reads it *ostentans*, boasting or bragging. *Béza* reads *pro se ferens*, pretending, (I may so translate it.) The Greek word answering to *πᾶς*, *Μορὴ*, which in English is, making himself to appear [that he is God] that is, that he is in the power and authority of them whom he did subdue, which are called gods, the supream Governours; he sets himself out to be the Supream: 'tis a self-created title and power that he hath; none in lawfull authority

*αἱ τὸν νᾶν,*  
*ὁν τῶν ἐν*  
*Ἰερουσαλὴμ*  
*ἀγῶν, ἀλλὰ*  
*εἰς τὰς ἐκκλη-*  
*σίας τοῦ Θεοῦ.*  
*G. ac. scholia.*  
*P. 333.*  
*ὃς κατὰ θεο-*  
*ταῖς ἐν τῶν να-*  
*ὦν τοῦ Θεοῦ, ὁν*  
*τὸν ἐν Ἰεροσο-*  
*λίμοις, ἀλλὰ ἐν*  
*ταῖς ἐκκλησίαις.*  
*Chrylost.*  
*Sedit in Eccle-*  
*sia Dei, quasi*  
*Deus, quia ma-*  
*gna pars Eccle-*  
*siae ei adhaerebit.*  
*Gorran. & A-*  
*quinas.*  
*In templo Dei*  
*sedet, i. e. prin-*  
*cipetur & do-*  
*mineur tan-*  
*quam ipse cum*  
 *suis nuntiis sit*  
 *templum Dei,*  
 *sicut Christus*  
 *cum suis:*

gave him any such great authority, but he takes it to himselfe; so in *Dan. 11. 36.* he exalts himself and magnifies himself; 'tis the Kingdome that he seeks for himself; self-promotion is his end, that he may be mighty in the eyes of the world; he makes himselfe god, *i.e.* Monarch.

Some read, [*tanquam fit deus*] as if he were god, that is, demonstrating to the world by his imperious acts, that he is no lesse then an absolute Monarch, he is no whit inferiour to a King in power, therefore he is as a King; and this he makes the World to know by his actions; therefore (saith *Chrysostome*) *Paul* doth not say, saying, but endeavouring to make it appear that he is supreme; his actions shall tell the World what he is, not his words, for his words are smoother then oil, therein he is like the Pope, the first beast before him, *Revel 13. 12.*

οὐκ εἶπε, ἀλλὰ  
ζήτησα, ἀλλὰ  
πυρρῶμενος ἀ-  
ποδείκνυμαι.  
C. 11. 10. in lo-  
cum.

# CHAP. IV.

Verse 5.

*Remember ye not, that when I was yet with you, I told you these things?*

The most of Expositors passe by this Verse, as being plaine and easie to be understood; and so it is: therefore it should be observed.

There is nothing difficult in the Copies, or the Translators of them.

*Zanchie* saith no more of it then this, which is just nothing; *Hic versus nihil habet obscuritatis.* In the like manner do the rest ride past over it.

This Text is like a two-edged sword in the hand of *Paul*, that spirituall champion, whereby he divides asunder betwixt the seducers and the seduced.

A man would take this Text, *primò intuitu*, to be very abruptly brought in; that in the very middle of a prophetic of such mighty importance, he should bring in such a parenthesis, seems harsh; but o the wisdom and prudence of this mighty man! or rather of the mighty Spirit of God in this Apostle!

There is that *ὡς πλῆστιν*, or kinde of formative vertue here in *Pauls* words, whereby each faculty of the soul (that by Hereticks had been alarumed and routed) is rallied again, and put into a stronger posture then ever, to withstand the enemy.

This

This Text confirms the truth of his Doctrine, confutes their sluggish, ignoble demeanure in not searching the Scriptures, like the Bereans their neighbours, and re-establisheth them in the truth, by putting them in minde how that it was nothing but that which he had taught them, and they had received for truth before: Hereby Paul confounds the Hereticks and Seducers. Thus comes Paul, as the Sun, which at once dispelleth darknesse, and administers heat, light, and refreshment.

*Remember ye not? Interrogatio hac, quandam reprehensionis speciem præ se fert,* saith loyall Bradshaw the Divine upon this Text.

*Remember ye not, that when I was yet with you I told you these things?*

All errors and heresies in a person or a constituted Church, (such as that of *Thessalonica*) arise either from wilfull wickednesse, or ignorance; and that ignorance ariseth either through carelessse negligence, or forgetfulnesse; either from neglect of learning and understanding truth, or through forgetfulnesse of those truths they had been taught: this was the *Thessalonians* fault, the Devil had picked the jewel of truth out of the Cabinet of their memory; that now any shining stone was embraced as precious, never regarding whether it were true or false.

At this great losse comes Paul with the lost Jewell, and restores it to its former Cabinet; he returns it again *cum paterna exprobratione* *luster eos castigans*. [*Remember ye not?*] Old truths forgot preface much evil to ensue upon the peccant Churches or persons: 'tis like slipping Anchor in a dangerous sea; this Church rode safe at Anchor against all the windes and storms of heretical doctrines whiles they kept in memory Paul's truths; but having cut that golden Cable, on a sudden that Church was dangerously driven amongst the Rocks, and now in this storme comes Paul like another Saviour, walking upon this troubled Sea, chiding these windes, and bidding them be still; he brings them once again unto an Anchor, by remembring them of what truths they had forgot: happy *Thessalonica* that had such a Pilot in such a streffe. This Text is the shear-Anchor, which staid the driving ship of the Church of *Thessalonica*: they had heard Paul in perion preach of the grand Apostasie, and the coming of Antichrist, and of this great let untill the time of Antichrists appearing; and how all these must be fulfilled before the day of Judgement; but they had forgot all this, untill Paul had remembred them: 'tis certainly

tainly an excellent piece of divine policie, in a time when a Church hath slip't the anchor of old truths, and is tossed to and fro with heresies, to minde them of old truths; for all error in the Church (as we said) is either caused through forgetfulnesse or wilfulnesse: as for wilfull Apostates they are past cure, without infinite mercy, and an extraordinary divine arme stretched out, they are miserably ship-wracked to eternity: but as for forgetful apostates, what better remedie can be brought for their recovery then bringing to their remembrance ancient truths from which they have swerved? What makes so many eminent professors in these our dayes turn Apostates, but onely forgetfulnesse? their fear and care of their persons, families, and estates, hath made them forget their Baptismall, Sacramentall, Nationall, Personall Engagements. This sin of forgetfulnesse caused some (who went to prison triumphing like Martyrs) to return from prison sneaking like Malefactors; they forgot *Solomons* words, *Prov.* 4.6. and a greater then *Solomons*, in *Matth* 16.25, 26. and 19.28. and *Revel.* 21.7, 8. and 2.7, 17, 26. and 3.5, 11, 12. In truth, such was their forgetfulnesse, through fear, that they forgot their own Epistles. Poor souls, I pity them, and pray that either they may remember themselves, or others may quite forget them: let their shamefull acts never be publish'd in Gath. *Mark* 8.18. *Do ye not remember?*

The Apostle proves the truth of his Doctrine both from an ocular and auricular demonstration: they had seen him in person mainteining it, & with their ears received it formerly for a truth; so that the Apostle drove them to this *Dilemma*, either to be quiet, and establish themselves in the truth, by rejecting those seducers, and their doctrines; or to proclaim to the World, that they were Apostates, in forsaking the Light and the Truth which they once embraced.

## CHAP. V.

Verse 6.

**A**ND now ye know what with-holdeth, that he might be revealed in his time.

This Text is neither plain to be read, nor easie to be understood.

Some of the Fathers have onely this dark Comment upon it, that they understand it not. Hereupon some as darkly say of this Text, that *Pauls* intention was not to be understood by any but the

the *Thessalonians*. Venerable *Beda*, and Dr. *Estius* ingeniously confesse they understand it not; and several others, (though not in words) in their works professe as much; I pray God I be not one of them, I am the likeliest of all men; If I am, 'tis not for want of search; For *Hagar*, I think, did not search more for a Fountain then I have done for a Stream naturally flowing from this profound Well, yet am still exceeding thirsty.

The Text it selfe is an inference drawn from a double reason in the premisses: The inference is, that now they knew what hindered the appearing of Antichrist, and the grounds of his inference are from *v. 2. 4. 5.*

1. There shall be a generall Apostasie, *v. 3. before the man of sin be revealed.* 2. That man of sin before he comes to be formally the man of sin, must (*v. 4*) *slay the witnesses*; and this was no strange or new doctrine; for *v. 5.* he had preached it to them before: so that from this double Demonstration, he in this Text concludes with a confutation of their former preposterous conclusions; for the forme of the Apostles speech is Elenchicall; they concluded that the day of Judgement was at hand; No such matter, saith *Paul*, for the generall Apostasie must continue a certain space first, and then must come the man of sin in the end of that, and he must slay the Witnesses; and this you may remember I taught you; therefore now certainly you cannot but know what lets the Antichrists appearing since you have been double taught in (*v. 5.*) that of the generall Apostasie; which God by his revealed decree hath ordered first to be; and then the slaying of the Witnesses, the overcoming and suppressing of that Magistracy and Ministry which upheld Gods holy Ordinances in their purity; for the Apostasie did but drive the Witnesses into the wilderness, where the Antichrist in the end of the Apostasie findes them and slayes them. He opposeth and exalteth himselfe above all that is called God, *i. e.* Magistracie; or that for Religions sake is revered, (for so much the Greek word imports) that is, the Ministry, which for their works sake are to be had in double honour.

The Apostle draws an argument a *remotio impedimenti*, that the great let must be the two Witnesses; for they are the mountain which stand in the Antichrists way, all his war is with them, and all his Tyranny is over them, and their Subjects. I cannot finde in all the *Scripture* what should be

*Quoniam scire illos dixit, aperte hoc dicere noluit; & idcirco nos qui nescimus quod illi sciebant, pervenire cum labore ad id quod sensit Apostolus, cupimus nec valemus.* Beda.

*Est Elenchus Syllogismus cum contradicitione conclusionis.* Arist.



Revel. II.

the great let but the two Witnesſes; 'tis they that have fire in their mouths to devour their enemies; they have power to ſhut heaven, and power over waters to turn them to blood; theſe all are but expreſſions of their prevalence with God againſt their enemies, thoſe Antichriſtian enemies, which perſecute them into the Wilderneſſe; and hence it is that Antichriſt, *Revel. II. 7.* makes war with them: by which 'tis clear, 'tis a Nationall Church under a lawfull Magiſtracy and Miniſtery, which are in a capacity of le- vying war againſt the Antichriſt; that by the way, chiefly obſerving this, that they are the Antichriſts let. And *v. 10. They that dwell on the earth, i.e.* Antichriſts followers, they rejoyce and make merry, and ſend gifts one to another; and what's the matter? be- cauſe thoſe two Prophets tormented them that dwell on the earth, that is, thoſe Antichriſtian factions; they, *i.e.* the Witneſſes kept down Antichriſt with his followers; therefore theſe rejoyce for their ſlaying.

I very well know the diverſity of opinions on this Text:

Some and thoſe of the Eaſtern Churches conceive the great let is the Spirit of God, whoſe powerfull influence in the Goſpel kept Antichriſt under. This in ſome ſenſe is true, yet not in oppo- ſition, but confirmation of that opinion of the Witneſſes being the great let; for what Mediators doth the Spirit make uſe of betwixt his Majeſty and men but only the Witneſſes? *Moses* and *Aaron* were thus his Mediators. Others ſay, the great let is the decree of God: this in ſome ſenſe (though not in theirs) is true; for there are no events but what fall under Gods decree: but we ſpeak (and ſo doth the Apoſtle) of the ſecond, not of the firſt cauſes. Others ſay, the doctrine of the Goſpel, was that great let which kept Anti- chriſt from appearing. This opinion is not totally to be rejected, as contrary to that opinion of the Witneſſes; for the doctrine of the Goſpel going forth of the mouthes of the Miniſtery, and guar- ded, backed and defended by the ſword of the Magiſtracie, is that that would have kept Antichriſt from riſing; but here is the miſchief, Antichriſt by his policy divides Magiſtracie and Magi- ſtrates, and Miniſtery and Miniſters: and thereby ruines both. And this is one ſigne of Antichriſts coming; for he divides a Kingdome againſt it ſelf, and friends and families he divides a- ſunder. But I digreſs.

Others ſay, the let was the Paganisme of the *Roman* Emperours, which untill removed hindred Antichriſt from getting into the Throne.

Throne. 'Tis true indeed, Antichrist must be one that professeth Christ, not a Heathen, nor profess Atheist, as the Papists say; but Paganisme could not be the let; for the Antichrist is not tied to the *Roman* Throne, nor was Atheisme to possess the *Roman* Throne, until Antichrist came. The general opinion of Expositors is that the *Roman* Empire is the let: this is the opinion of the Fathers; *ὁ ἡ βασιλεία ἡ βυζαντινὴ*, say the *Schekasts*, and they speak best and truest; and to this many learned and pious Protestants consent. I do not love to stretch out *contra torrentem brachia*, as here I must in contradicting this opinion: if they mean the Heathen *Roman* Empire, it cannot be; for that was long since ruined, and then Antichrist must by all the Fathers opinion be long since ruined also, he being to continue in his tyranny but three yeers and an half, as they say, if they mean the *Roman*, *Christian* Empire (as *Carthus. Bruno* affirms) in some sense it is true; for the *Christian* Magistracie of *Rome* did doubtless hinder much of the Antichristian pride from rising. Yet this cannot be true in any sense, unless we will grant (which I think may lawfully be granted) that the lawful Emperour of *Rome* by the Apostasie was drove (*Revel. 12.*) into the Wilderness, where he did in sackcloth, i.e. in a clouded, obscure, remote place and state continue, and in that state kept the Antichrist from rising. Upon the overcomming and depressing of whom the Antichrist arose: if this be granted, it falls into the lap of that opinion of the Witnesses, being the let of the Antichrist, and in all probability we can then point at the place and person both of the Witnesses, and the person that slayes them, and where; but we forbear, it being not to do.

Others say, the grand Apostasie did let and hinder the Antichrist from appearing. This also in some sense is true; for the grand Apostasie is to precede the Antichrist, and so Antichrist was not to be untill towards the end of this Apostasie: but this Apostasie in its own nature did no more hinder the Antichrist, then the father hinders or lets the birth of the son, because he is ordeined to be before him; or then the horses let or hinder the Chariots appearing, because they go before it, and it comes after: the grand Apostasie is the begetter and the drawer on of the Antichrist, not the hinderer of it; and therefore that (as *v. 7.* clears) cannot be the great let of Antichrist; but (as we have said) the great let must necessarily be (as in *verse 4.*) him whom the Antichrist doth oppose, and exalt himself above; and those, (*Revel.*

11. 7. and 10.) which he overcomes and kills, and they rejoyce that the old tormentors are removed which did oppresse them and keep them under; therein keeping Antichrist from rising.

B. adthaw.

There is one opinion, which I forgot, I finde it but in one Author; and besides himselfe I think it scarce ever entered into the heart of any Expositor: he holds, that *Paul* by the let here doth not mean that which hindered Antichrists, but Christs appearing. This opinion is distant *soto Cælo* from all other; but that neither makes it truer or faller, onely stranger. But to this opinion we answer, that it is not to be received; because it is contrary to the scope of *Pauls* words, and to the method; 'tis contrary to the scope of the matter, which in *verse 4.* and *verse 7.* treats of Antichrists rising, revealing, and reigning; and that which hinders him; so that [*he*] in *verse 6* hath relation to [*he*] in *verse 4.* as [*that wicked*] in *verse 8.* hath relation to [*he*] in *verse 4.* also.

We will once more touch upon this Text, to see what may (by Gods grace) be drawn from the method and the words.

Offendit eos habere hujusmodi causam.  
Aquinas.

The Text (as we said) is *Pauls* inference from what he had laid down in the premisses. In this inference we have the repetition of his Argument laid down in *verse 3. 4.* In *verse 4.* there is the let, which is all that is called God; or is religiously revered: and in *verse 3.* the man of sin to be revealed in his time, viz. after the apostasie. Now, saith *Paul*, ye know the let that keeps Antichrist from rising before his time; before he appear in the world, the Witnesses must be 1260 dayes in the Wildernesse; and they keep Antichrist that while from appearing in the World. He shall not appear untill the Witnesses have finished their testimony; this *Paul* clearly holds out in this Text to us; and then he ariseth, and opposeth, and exalteth himself, or makes war, and overcomes them: nothing more clear then this. Therefore *Paul* in *verse 3.* and *John* in *Revel. 11.* puts the Antichrist after the grand apostasie, which argues the same truth; for so long as the apostasie continues, so long are the Witnesses in sack-cloth, *Revel. 11. 1. 3.* So that Antichrists being placed after the apostasie, is as much as his rising when the Witnesses have finished their testimony: 'tis all one.

το κατήχον: some learned men say 'tis put for καλῶν, which signifies to let or hinder, and in this sense *Ambrose*, *Aquinas*, *Anselmus*, *Cajetan*, *Arctius*, and very many others interpret the word. Others say, το κατήχον, is as much in signification as το κρατῶν, which

which is the obtaining of the desire. Others translate κατέχευ, Benedic-  
*tenre*, so Paul useth it, 1 Thess. 5. 21. τὸ καλὸν κατέχευ, Keep or Justin.  
*bold fast that which is good*. But the word properly signifies a  
 powerfull and over-prevailing force in withholding that which  
 would otherwise prevail; so the Witnesses by their government  
 and discipline (whiles united) kept Antichrist from rising, that is,  
 from acting his rebellion, and treason, and blasphemy,

## CHAP. VI.

εἰς τὸ ἀποκαλυφθῆναι, that he might be revealed. The Syriack μη ἔχῃ ἀπο-  
 renders it, *quin reveletur*. καλυφθῆναι i e.  
 q. d. non pate-  
 bat. Beza-

This word ἀποκαλύπτω Jerome thinks is a new coined word, ta-  
 ken out of the Septuagint mint, who did frequently coine new  
 words to set out such rare mysteries as they found in the Scripture;  
 his reason is, because he findes not such a word amongst all the  
 Heathen Authors.

The word signifies to unveil a hidden thing: therefore the  
 Revelation (in Greek ἀποκαλύψις) is so called, because there the  
 mystery of ruining the Pagan Empire, and the mystery of the  
 grand apostasie, and the mystery of the Antichrist, and the  
 mystery of Christs comming to raise up the Witnesses, ruine  
 the Antichrist, Rome, and the Devil, and convert the twelve  
 Tribes to the Gospel, is all revealed to John therein.

But this word seems to me to import something more, viz. the  
 revelation of some choice secret, which the world shall be igno-  
 rant of; it shall be hid from them, and onely revealed to some  
 peculiar ones, as a choice mystery. So you have the word in Luke  
 10. 22. No man hath known who the Son is, but the Father; and who  
 the Father is, but the Son, καὶ ὁ πατήρ βούλεται ὁ υἱὸς ἀποκαλύψαι and  
 he to whom the Son will reveal him: that choice and beloved soul to  
 whom Christ will communicate this rare secret; 'tis not to every  
 one, nor to many, but onely to some few choice peculiar ones; so  
 you have the same word, Matth. 11. 25. there Christ gives thanks  
 to his Father, that he had hid the mystery of the Gospel from the  
 wise and learned, and revealed it to babes and sucklings; to some few  
 weak despised ones in the World. So when Antichrist comes, the  
 World shall not know him to be Antichrist; for they shall won-  
 der after him, and wonder at those that call a person of such suc-  
 cesses,

cesses, and such goodly pretences, Antichrist; he shall be known to be the Antichrist but by a few; it shall be a speciall blessing, and peculiar favour of God to know Antichrist; very few shall know him, and those that do know him, it shall be revealed to them; he shall deceive, if it were possible, the very elect, so far shall he be from being known to all men to be the Antichrist; and therefore let no man vainly dream, that Antichrist, when he is in the height of his tyranny, shall then be generally known to be the Antichrist. No, he shall be cried up of the loose, hypocritical, and apostate professors for an eminent Saint, and the destroyer of Antichrist.

Take this as a generall note of Antichrist, that few in the world shall know him to be Antichrist, onely those few peculiar choice ones, to whom he shall be revealed. It shall be a speciall gift given as a choice Cabinet-secret from God, to know the Antichrist when he comes. As few knew Christ, when he came and appeared in the flesh; so few shall know the Antichrist to shun him. The word ἀποκαλύπτω is limited with ἀπεκρύβω, as in *Math. 11. 25.* to signifie, that this revelation is a mystery onely unfolded and made known to some few persons, but hidden from the world. The generality of men in the world know it not; they have eyes, and see not; that is, these mysteries; other things they see and know, but not this: this must be revealed to them that shall understand it. *Thou hast hid these things from the wise and prudent, and revealed them to babes.*

*In his time, ἐν τῷ αὐτοῦ καιρῷ*, to a word, *in that his time*; these words are very emphaticall and significant.

[*in that his time*] it denotes, that the Antichrist hath a peculiar time distinct from other enemies, and proper onely to himselfe to appear in; 'tis called [*that his time*] in a double respect. 1 In regard of the season, when he appears. 2 In regard of the measure of that time, how long he continues when he appears. *Paul* doth not say, *ἐν τῷ αὐτοῦ χρόνῳ*, but *ἐν τῷ αὐτοῦ καιρῷ*, in that his articulate determinate time, his time and season of accomplishing all his villainie, his mature time; so the word signifies, *Mark 11. 13.* when Christ came to the leaved fig-tree, he found nothing but leaves, ἔα γὰρ ἢν καιρὸς σύκων, for it was not the time of figs, so we translate it; if it should be understood of time in generall, that it was not a time to expect figs, we shall justifie the wicked servants words, who called Christ an austere man, reaping before the

ἀπεκρύβω  
ταῦτα ἀπὸ  
σοφῶν, καὶ ἀπε-  
κάλυψας αὐτά  
βωτοῖς.

the time of bringing forth; so that this tree might justly have said to Christ, as the Devils, Why art thou come to curse me before my time? but *naids* is here restrictive, and onely respects the opportunity of bringing forth figs; it was the time of bringing forth figs with other trees, but this tree had lost the season, the opportune time; and so (with humble submission) I conceive this hard Text is to be unfolded: but this by the way. Yet so as it informes us, that *naids* at large comprehends the person, place and time: it signifies the appointed fit season, whether dayes, moneths or years. There is a certain articulate time, a prefixed time when Antichrist must appear: this time is (say the Fathers) towards the end of the *Roman* Monarchy; and, say the Scriptures, when the Witnesses have finished their Testimony.

And secondly, it is called that his time, in respect of the length of it; that his time, of a time, times and the dividing of times, *Dan. 7.25.* or that his time, of a time, times, and a particle of time, which is the time of his tyrannizing over the Church, during the time of the slain Witnesses lying dead: for these two things are observable. 1 That so long as the Witnesses are in sackcloth, so long the *Roman* Apostasie continues; & 2 So long as the two Witnesses lie slain, so long the Antichrist tyrannizeth over the Church, both which are manifest in *Revel. 11.* and *Dan. 7.25.*

Mistake me not; for I do not mean that Antichrists time is finished when the Witnesses arise, and his 7000 names of men are slain by a great Commotion, which we read Earthquake. For in *Revel. 11.* I finde not one word spoken of the slaying of the Antichrist at the great Earthquake; *verse 13.* Where by the way you must observe; that this Earthquake is not the same with that great Earthquake; *Revel. 16.18.* for that in *Revel. 11.13.* is the finishing of the second wo, and that in *Revel. 16.18.* is the finishing of the third wo, which is called the seventh Trumpet, *Revel. 11.15.* which is the last wo-trumpet, clearly expressed both in *Revel. 11.15.* and *Revel. 16.17.*

What then is the difference betwixt the Earthquake at the rising of the Witnesses which fulfils the second wo, and that in *Revel. 16.18.* and *Revel. 11.15.* which is the finishing of the third wo?

I shall only make that difference which the Scripture makes in *Revel. 11.15.* that houre that the Witnesses rose, the tenth part of the City fell by a great Earthquake, in which Earthquake were slain

*Usque ad tempus, & tempora particulamque temporis. Tremel. in Dan. 7.25.*

*Quest.*

*Ans.*



Per Synecdo-  
ben generis spe-  
cialiter ad sig-  
nificandum ter-  
re motum usur-  
atur. Piscator  
in Luc. 21. 11.

slain of men 7000. The Greek word *σεισμός* doth not properly sig-  
nifie an Earthquake, as *Piscator* well oblierves; it signifies a Con-  
cussion or quaking, saith *Scapula*. The word is not tied down to  
the earth, it may signifie a heart-quake, or a head-quake, or a Com-  
mon-wealth-quake, as well as an Earth-quake. The same word,  
saith Master *Leigh* in his *Criticke*, signifies (*Nabum* 3. 2.) the noise  
of the Chariots, which Commotion in the war is full of terrour;  
but more pat to our text is that other, in *Ezekiel* 38. 19. *Surely in*  
*that day there shall be a great shaking in the land of Israel.* I do  
not parallel the prophetic of *Ezekiel*, with that of *John* I now am  
upon; though the fulfilling of it be to be in the time of the se-  
venth trumpet when it shall sound: but I produce it as a phrase  
of the same importance with this in the text. It signifying (saith  
the same Author) a great commotion of minde by reason of ter-  
rour. So that I think we may read the text, [*and in the great Com-  
motion were slain of men.*] In the Greek it is *ἐν ἰσχυρᾷ ἀνδράνων*,  
*Beza* renders it, *capita hominum*, the Chiefs of men, the Chief-  
tains, 7000. I think a man can hardly finde a better Interpreter,  
For certain these names of men do signifie the followers of the  
Antichrist, his complices, and so names of men here may have  
respect to names of blasphemy, *Revel* 17. 3. for there the Anti-  
christ which bears up the *Romish Spanish* faction against the true  
Church, is called the *Scarlet beast*, full of names of blasphemy.  
Sometimes the word is used for fame or renowne amongst Greek  
Authours.

Xenoph. pæd. 4  
Thucyd. lib. 5.

In holy writ we finde those rebels against the Lords anointed  
*Moses*, to be called men of renowne in the Congregation,  
*Numb* 16. 2, 3. the ring leaders of the wrong-lead people against  
*Moses*; there were but two hundred and fifty, but here's seven  
thousand of them bandied together against the two Witnesses;  
but here's the comfort; if they were 77000; they must suddenly  
be slain by this great Commotion. But what's this to the questi-  
on? How doth this shew the difference betwixt the two great  
Earthquakes? For answer therefore, it is manifest that there are  
three wo-trumpets spoken of in the *Revelation*, the first brings in  
the *Roman* Bishops apostasie, and the sad effects thereof; *Revel* 9.  
The second wo began, *verse* 13, 14. when the *Turks* arose and pu-  
nished the apostate *Christians*, and this continues until the Anti-  
christ appear and slay the Witnesses, *Revel* 11. and until these  
Witnesses arise, and that houre the great Commotion or Shaking  
(*verse*

(verse 13.) throw down the tenth part of the City, that is, that part of dominion where the Witnesses were slain; for there they are said to arise, there their enemies see them, and there the 7000 Chieftains of men are slain. By the fall of the City is meant the fall of it from the Antichrist: it becomes no more a den for such thieves and murderers; but the Witnesses arise and possess the throne.

And this is the finishing of the second wo, v. 14. & 15. immediately follows the seventh trumpet, which is the third wo: here then is the difference as in time (the one Earthquake or Commotion being at the finishing of the second wo, the other at the beginning of the third) so in place and measure they differ, for here no more then the tenth part of the City falls, and the 7000 heads of men (but at the third wo, verse 15. all the Kingdomes in the World fall, that is, from the Dragon, the Beast, and the false Prophet; to become the Kingdomes of our Lord and his Christs, that he may reign for ever and ever. This last, *Revel. 16. 18.* compared with *Dan. 12. 1.* tell us 'tis such an Earthquake or Commotion as never was before on earth.

Again, at the Earth-quake, which accomplisheth the second wo, though we finde the followers of the Antichrist to be destroyed, and those Kingdomes where he slew the Witnesses, fallen from him, and restored again to the Witnesses; yet we finde not a word of the slaying of the Antichrist; for certain, he escapes to plot further mischief, that he may come to greater ruine at the third wo: for in *Revel. 16. 13.* we finde him with the dragon and the beast plotting to draw forces against the Church, to bring them to the great battel of God Almighty; he is called the false prophet, because *Revel. 13. 13, 14.* he doth wonders like a true Prophet, but his tricks are false signes and false miracles, on purpose to deceive the people; therefore he is a false prophet: now that beast of the earth is the Antichrist; therefore the false prophet is the Antichrist, who, *2 Thess. 2. 9, 10.* is said to come after the working of Satan with lying wonders, and all deceivableness.

To conclude, this last Commotion or Earth-quake, which is at the third wo, is super-abundantly surpassing that Earth-quake at the finishing of the second wo; for, as we said, *Revel. 11. 15.* The Kingdomes of this world become his; so in like manner in *Revel. 16. 16, 17, 18, 19, 20, 21.* compared with *Revel. 19. 19.* we finde Gods judgments in a far larger measure to be poured out upon the three

generall enemies of the Church of Christ ; for that Earth-quake at the rising of the Witnesses onely throwes down one tenth of the City ; but this divides the City into three parts, and causeth the Cities of the Nations to fall, and gives Babylon the cup of the wine of the fiercenesse of Gods wrath ; this makes the Islands flie, and the mountains to obscure themselves ; this Commotion brings hail-stones from heaven ; each stone a talent-weight, and makes the enemies blaspheme.

That Earth-quake, *Revel. 11. 13.* destroyes not one of the three generall heads of Gods implacable enemies : but this in *Revel. 16.* destroyes them all three ; for in *vers. 14.* those three go forth to the Kings of the earth to gather them to the battel of the great day of God Almighty ; and in *v. 16.* they are gathered together : and now at what time *John (Revel. 19. 19.)* sees them gathered together to make war against Christ : in the next verse , at the same time, he sees the beast taken, and with him the false prophet which wrought miracles before him, (as in *Revel. 13. 12, 13, 14.*) and deceived them that worship his image ; and two verses after (though unhappily divided by those that made it a Chapter) you have the dragon bound a thousand years, and cast into hell, with the beast and the false prophet : and this is the meaning of [*It is done, Revel. 16. 17.*] and in *Revel. 10. 6.* [*Time shall be no longer ;*] i. e. either for the Dragon, the beast, or the false prophet, to infect or trouble the Church : for then is the day of vengeance in Gods heart, and the year of his redeemed is come, *Isa. 63. 4.* if we would know that day, compare we the three foregoing verses with *Revel. 19. 13,* to *v. 21.* and it will appear, that the great year of Gods redeemed ones is come, when Christ treads the enemies of his Church alone in his anger, and makes his garments red in their blood, that is, in the blood of the armies of the beast, and the false prophet.

## CHAP. VII.

Verse 7.

**F**OR the mystery of iniquity doth already work, only he who now letteth, will let, until he be taken out of the way.

The Verse before being a peremptory conclusion, not so much Logically as Rhetorical, thereby the more to enforce them to the knowledge and remembrance of what they had forgot ; this next

Ver se.

Verse is brought in as an illustration, or cleer ground of such a conclusion, it being (with the next following) a plain *exegetis*, or explication of *vers.* 3. 4.

The text is neither easie to be translated, nor plain to be interpreted; as we shall see by the various readings and expositions upon it.

There is scarce any Translator that renders it word for word from the Greek Copy, except *Cajetan*, who findes fault with the vulgar translation in having two words too much [*est*] and [*teneat*] in it, and a Colon misplaced in putting it at [*iniquitatis*] when it should be at [*tantum*] he reads it thus, *nam mysterium jam operatur iniquitatis tantum; qui tenet nunc, donec de medio fiat.* This Translation is neereſt to the copie in words, but how far from it in sense, I cannot tell: it passeth my skill to make it current sense in English.

*Grotius* saith, that in the Text there is a defect, which seemes to be not in the words, nor in the sense; but in the misplacing of the words, which marres the sense; he construes [*μύηον ὁ κατέχων ἄρτι ὥς ἐκ μέσου γίνεσθαι*] thus, *ὥς ὁ κατέχων ἄρτι γίνεσθαι ἐκ μέσου; i. e.* untill what letteth now be done out of the way.

So that from *Beza's* *Cajetan's*, and *Grotius* his reading, we may read it in English very neer to the Greek Copie thus.

For the mystery of that illegality now worketh onely, untill he who letteth be taken out of the way.

Which signifies thus much, that the great apostasie alone without the revealing of Antichrist is to continue untill the two Witnesses be removed, for (as we have shewed) by the mystery of iniquity is principally meant the Roman apostasie, and generally 'tis meant of the universall apostasie, which is to be active in the world untill the Witnesses be removed, and then Antichrist shall appear in the world. This Text agrees with *v. 3.* where first there is the apostasie, and next the revelation of the man of sin: but more clearly with *Revel. 11. 7.* where, when the Witnesses have finished their testimony, that is, when the grand apostasie is neer to an end, (for the treading down of the holy City, and the Wit-

*τι γὰρ μυστήριον ἵδὲν ἀποργήσας τὸ ἀνομίας, μύηον ὁ κατέχων ἄρτι, ὥς ἐκ μέσου γίνεσθαι.*

*Nam mysterium jam operatur iniquitatis, tantum ut qui tenet nunc, teneat donec de medio fiat. Vulg.*

*Jamenim agit mysterium illud istius abolitionis legis: tantum qui nunc retinet: retinebit, usque dum de medio fiat. Beza.*

*Mysterium enim iniqui illius jam incipit sedulo agere, dummodo id quod nunc detinet, tollatur de medio. Syriac.*

*Mysterium enim iniqui jam incipit efficax esse, tantummodo si quod nunc detinet tolleretur de medio. Tremel.*

nesses sackcloth-condition is of one identity of time) then the beast out of the bottomlesse pit ariseth, and removes the Witnesses out of the way; so [that the mystery] of iniquity worketh alone, untill the letting, or that which letteth or hindereth be removed out of the way. This grand apostasie is called [that the mystery] in *Rom. 11. 25.* and what is that? 'tis the fulnesse of the Gentiles coming in, or as *Luke 21.* untill the time of the Gentiles be fulfilled, i.e. the Gentile apostasie; so that the mystery of iniquitie is the Gentile Gospellers apostasie, with its manner of working, and time of duration; 'tis said in *Revel. 11. 2.* to tread under foot the holy City, the Church 42 moneths, i.e. make the woman, the Church flie into the Wildernesse, (*Revel. 12. 6.*) after the Roman Monarchy, (*v. 5.*) became Christian: this is part of the great wonder, *v. 1.* and why a wonder? but because 'tis beyond the ordinary reach of the intellect, which is as much as a mystery. Herein I do not abound in my own, but the Scriptures sense, which I humbly conceive do inform us, that the mystery of iniquity is in generall the Apostasie, but specially the Roman Church-apostasie. Passe we now to what others say, and think of the mystery of iniquity.

*Theophilact, Anselme,* and (if I miscount not) more then ten severall Expositors concur in this opinion, that the mystery of iniquity was begun by *Nero*.

Other learned men are no whit ashamed (as they have no cause simply) to professe their ignorance in the meaning of it. *Illa que addidit,* (saith *Beda* on *v. 6.* speaking of this verse) *hunc sensum faciunt obscuriorem.* So that he makes this text like *Rachels* garment, which not onely hid her own nakednesse, but concealed her fathers gods.

It would be tedious to repeat the severall opinions that I have read of this mystery of iniquity.

Saith *Theodoretus*, 'tis heresies: no, saith *Mariana*, 'tis the destruction of *Jerusalem*: had he said of *Rome*, I should have sooner believed him. *Benedict Justine* understands it of all wicked men. *Cajetan*, of that hidden measure of the Roman abominations which then was working, and by degrees comming to perfection, which, when it was fulfilled, the Roman Empire should be destroyed. *Estius*, of some hidden secret sin, which in after-times is to be revealed, and made apparent to the world. Is it not that of the slaying of the Witnesses?

*A Nerone inceptum est, qui zelo idolorum Apostolos interfecit. Ambros. Chrysost. Hugo Cardinalis, Beda, August. Ambros. Cath.*

*Est status Romanus, cujus abscisso in decem, reges dispersa Antichristum superducet. Tercul. l. 24. de Resur.*

The Roman Glossary saith, 'tis such a secret and mysterious sin as goes under the cloke of godlinesse, or the lawfull title of possessing the Throne: Could they possibly look asquint at the Papacie of Rome, and say this?

Bishop Jewell applies it to *Diotrephes*, whose designe was to make himself Primate of all the Churches. The Protestants generally apply it to the Pope, and the secret workings of the Papacie.

*Cornelius à Lapide* understands it not of the Antichrist, but of the Antichristian factions, which go before the Antichrist.

*Aquinas* hath two senses upon this mystery of iniquity; he saith, this word *mysterium*, may either be the nominative or the accusative case; if the nominative, then the sense is this. [I tell you, the Antichrist shall be revealed in his time, because the mystery works now occultly amongst a company of hypocrites, who pretend to be Saints, but are devils rather, having a shew of piety, but hate the power thereof.] In his other sense he thus understands it with reference to the foregoing verse, [for the Devil, in whose power Antichrist shall come, now begins to work his wickednesse secretly by Tyrants and Seducers; for the persecutions of this age are types of the great persecution against all good men.

*Terinus* by the mystery of iniquity; he understands *Simon Magus* and his followers, and *Claudius Nero*, with such like Tyrants, Infidels, and Hereticks, & this he saith he hath from *Hierome*, *Ambrose*, *Chrysostome* and *Augustine*, and to these he might have joyned *Theodoretus*, and *Oecumenius*, who are very neer in opinion:

Some there are which make this mystery and that (in *Revel. 17.*) of the woman, to be one in resemblance & kinde. If so, then by the mystery of iniquity must necessarily be meant principally the Roman Church-apostasie; a type whereof was to be seen in the Hereticks and Tyrants in and over the Church in this Apostles dayes.

The Magistrates were Tyrants, and Ministers began to be Apostates, Hereticks and Seducers.

*Iniquitas arcanæ & mystica, id est, aut pietatis, aut legitimo domini titulo palliata.* Gkkl. Ord. in locum. This by *Cornelius à Lapide* is confirmed.

*Occultè enim in impiis hypocritis & hereticis operatur, quæ sensim proserpiti & crescit, donec per Antichristum in publicam iniquitatem proficiat.* Roda; Slader. Brightman. Per mysterium iniquitatis non intelligo Antichristum; sed præcursores Antichristi.

*μυστήριον τῆς ἀνομίας τοῦ Νίκανα λέγεται τὸν τὸν τῶν ἀντιχριστῶν.* Oecumen.

*Mysterium & mulier illa, Apoc. 17. suotempore revelandum est, non interim ostiatur; cum autem præsens & revelatus fuerit Antichristus, tunc palam, & publicè, & fronte meretriciâ operabitur.* Fabr. Pàulsius. Vide Cornelius à Lap de.



Nos per mysterium iniquitatis, ipsum antichristianissimum fortim et clam serpentem, unum eorum heresibus, et viam sternentibus, intelligamus. Zanchius.

Retinenda sunt verba alicuius indicantis hic agi non tam de simplici quapiam transgressionem legis, sed de ipsa quasi totius cultus Dei abolitione, quasi illegitimitatem dicat. Beza.

Zanchie understands, by mystery of iniquity, Antichristianisme privily creeping into the Church, together with heresies, which made way for it.

The mystery of iniquity (say the last learned Notes upon the Bible) is opposed to the mystery of godlinesse, 1 Tim 3.16.

But to read it to a word from the Greek Copie, it is not to be read [mystery of iniquity,] but, [the mystery of the Illegality.] Beza reads it, *mysterium illud istius abolitionis legis* that mystery of the abolition of the law; so that that which stands in opposition to it, is the plain and known path of God and Natures law; for what is opposite to a mystery but plainness & open clearness? and what stands in opposition to illegality, but Gods, natures, & mans lawes? so that this mystery of iniquity, or illegality is a flie and cunning revolting from Gods lawes, natures lawes, mans lawes, which they do that rebell against, and withdraw their allegiance from the higher powers in the State, and the higher powers in the Church; now this the Church of Rome hath done, in casting off the Supremacie of the Emperour, and setting up an usurping Tyrant in opposition both to Magistracy and Ministry, debarring both of the exercise of their just power.

Now, whereas the Greek Copie, by both the Articles points to some speciall and peculiar mystery of illegality, wherein Magistracy and Ministry shall be eminently rebelled against; it is manifest, that it points at the slaying of the Witnesses, at the time of Antichrists appearing: and this is clear from the subsequent sense: for this mystery of iniquity shall have a stop, curb, or let, and shall be enforced to cloke its illegalities in a mystery, untill it can remove that which lieth in the way: now, the two witnesses are the let which vexeth and tormenteth the promoters of this illegality; and hence it is, that the followers of the Antichrist, (who slay the two Witnesses, and remove the let) do rejoyce, and make merry, and send gifts one to another, because these two Prophets tormented them that dwelt on the earth; they curbed the promoters of the illegality in their Career, and so tormented them: but when they two are removed, then is the *Exlex* or *Generalissimo* of this illegality revealed; and then is the mystery no more a mystery, but *Revel. 17.5.* written upon the womans forehead, the Church of Rome's forehead.

Thus much, I humbly conceive, upon Scripture grounds the mystery of iniquity in this place imports. Now

Now worketh ἡ δὲ ἰσχυρία, how did this mystery of illegality work in the Apostles time? *Beza* and several other learned men answer in *Johns* words, 1 *John* 2.18. [Now are there many Antichrists] the mystery of illegality was begun by many Antichrists, but it shall be finished by the Antichrist and his followers, who are called false Christs, and false prophets, *Matth.* 24. But *Paul* had just cause to declare so much from the very doctrine of those seducers, which in the beginning of the Chapter he refutes: for the designe of the seducers was principally to defame *Paul* as a Preacher of false doctrine, and so to cast him out of the affections of the Church of *Thessalonica*. Here, though mysteriously, the seducers struck at the two great Offices of Magistracie and Ministry in the Church, in striking at *Paul*; for *Paul* as an Apostle was both Magistrate and Minister in the Church. The Apostles were extraordinary Officers, they had something of all the three Offices of Christ resplendent in them: hence it was, (as some learned amongst the Ancients think) that, during the continuati- on of their extraordinary Office on earth, that Majesticall rite of anointing whom they pleased with oil, continued: it was a badge of their power which was communicated to them by the Holy Ghost from the great High Priest that had made a generall, and universall, and all-sufficient atonement by the mighty sacrifice of his slain body upon the Crosse, and after that ascended into the holy of holies, the heaven of heavens; from whence he sent his Spirit to invest his twelve Apostles with power befitting the companions of such a mighty King, Priest, and Prophet: so that anointing with oil (after Christs ascension) in the Church, was a badge of honour and power in the persons anointing, they were the sons of oil; so that he that struck at an Apostle, struck at all the three offices of Christ; and therefore these seducers in going to undermine the Apostle, and supplant him, struck at Gods, mans, and natures law; for if they could any way have proved the Apostles doctrine to be false, his office had fallen to the ground; so that the mystery of the illegality began in these seducers subtile practises to work then. *Estius* conceives that ἰσχυρία is to be expounded passively, [now it begins to be acted] now the Devils Play was begun, his *Histrions* were now entered upon the Stage, and began to act their severall parts: here he was but in his first Act, but now he hath brought it usq; ad quintum Actum; by which I guesse his Play is almost at an end.

CHAP.

## CHAP. VIII.

*F*OR the mystery of iniquity now worketh only, until what letteth be taken out of the way.] The meaning is, as I conceive, that the great Apostasie worketh alone without the appearing of the Antichrist, until the slaying of the Witnesses, so he said before in verse 3. Before the day of judgement there shall come the grand Apostasie, and then the revelation of the man of sin; first, the apostasie, and then the Antichrist after that [until what letteth be taken out of the way.] Here is the exact precise time prefixed of the Antichrists appearing, and the slaying of the Witnesses, together with the finishing of Apostasie.

Parallel with this text is that in *Revel. 11. 7.* *When they have finished their testimony, the beast that ascendeth out of the bottomless pit, shall make war against them, and overcome them;* this text [when] and the other text [until] are parallel; for in this the mystery of the illegality, which verse 3. he calls the apostasie, is to work alone until what letteth be removed: and in *Revel 11.* the Church was to be under foot by the same Gentile apostasie, until the Witnesses had finished their testimony.

This [until] is also parallel with that [until] in *Rom. 11. 25.* where mention is made of the *Jews* unbelief under the *Roman* Monarchy until the fulness of the *Gentiles* be come in, and so *Israel* shall be saved. Where observe the time of the Witnesses slaying and rising again, is the time when the *Jewes* shall be converted, the same [untill] we finde in *Luke 21. 24.* which tells us, how long the *Jews* dissipation and the Gentile Churches affliction shall by the Gentile Apostasie be inflicted, even [until] the times of the Gentiles be fulfilled.

Parallel also with the Texts [until] is that [When] *Revel. 10. 7.* *In the dayes of the seventh Angel, [when] he shall begin to sound, the mystery of God, or the great mystery, the mystery of mysteries shall be finished: then there shall be time (for the apostasie) no longer.*

*Untill what letteth be removed out of the way.*

Of this let we have in the former Verse touched already, shewing the various opinions of the learned upon it. Some say, this let was divine grace, which kept back the darknesse of Antichrist from overshadowing the world. Calvin saith, 'tis the doctrine

ctrine of the Gospel; others say, Gods decree. Others, the Pagan Idolatry seated in the Roman Throne.

Others say, the Roman Empire; the Papists say, 'tis *Romanum Imperium*; the Protestants affirm, the let is *Romani Imperatores*; some affirming the Pagans to be it; others, the Christian Emperours; and others, both.

*Aretius*, and many others affirm, the let to be the prevailing progreſſe of the Gospel; for the Gospel muſt be firſt preached to all the world, and then, *Matth. 24.*

*Beda, Auguſtine, Anſelm, Eſtius*, and *Fabritius Paulinus* do turn the ſenſe of the words quite another way.

Thus they tranſlate the words, [*He who holdeth, let him hold, untill the myſtery of iniquity do go out from the miſt of the Church*] they conceive the Apoſtle here exhorts the faithfull, that they would perſevere in the faith which they did profeſſe, untill the myſtery of iniquity were removed.

This interpretation (ſaith learned *Beza*) is not onely abſurd, but altogether diſagreeing with the Greek Copie.

But as the text may be tranſlated neerer to the Copy (as I have endeavoured) leaving out *καὶ τὸ μυστήριον*, which the moſt adde to the copie, (to ſupply the ſenſe) ſo there is an interpretation neerer the minde of the holy Ghoſt, then is commonly given. I humbly take the boldneſſe to tranſlate the Text thus: *For the myſtery of the illegality now worketh on-ly, untill that that leſteth be done out of the way.*

In a word, the meaning is, that the grand Apoſtaſie onely ſhall go on to eat out the Saints of God, and the true Church of Chriſt occultly and in a myſtery, untill the Antichriſt ariſe and ſlay the Witneſſes, and then it ſhall break out into open view: hence it is, *Corne-*

*Hoc moratur Antichriſtum, ut qui nunc tenet Chriſtianum Imperium, & unitatem fidei teneat hoc tam diu donec iniquitas quæ modò eſt, in myſterio fiat de medio; id eſt, de communitate, ut ſicut modò fides eſt in communi, iniquitas in occulto: ſic in tempore Antichriſti, fides ſit in occulto, iniquitas in communi; quia membra ejus non plus erubeſcent aſſum impietatis quàm pietatis, & qui fidem habent pauciſſimi erunt. Carth. Bruno. Theſe words ſeem to be prophesied of theſe times.*

*Qui tenet, i.e. qui fidem tenet ante Antichriſti adventum, [teneat] i.e. ne moveatur citò, [donec de medio fiat] i.e. donec moriatur. Fabr. Paulinus in locum.*

*Qui tenet, teneat religionem, donec de medio Eccleſia fiat apoſtaſia. Eſtius.*

*Hæc interpretatio non modò eſt abſurda: ſed Græcis etiam nullo modo reſpondet. Beza. Romanus Pontifex qui tenet nunc Eccleſias teneat illas, donec de medio fiat, id eſt, ab ipſâ Romanâ Eccleſiâ, quæ eſt Medium & cor Eccleſiarum, fiat iniquitas, ob quam multa ab ea diſcedant Eccleſie. Anſelm.*

*Sicut carbō ignis inter ligna occultè vim ſuam exivit, & vicina adurit, ſenſimque proſerpit donec in flammam & incendium manifeſtum erumpat: ſic iniquitas à Dæmone accenſa, occultè in impiis vim ſuam exivit, ſerpiſque donec in publicam omnium ſcelerum flammam ſub Antichriſto erumpat. Cornel. à Lapide.*

*lins à Lapidis* compares the Apostasie to a coal amongst wood, which works it selfe more and more into it, untill it have set it of a bright flame; which flame he compares to the time of the appearing of the Antichrist: so that the meaning of that clause, [*untill that that with-holdeth be removed*] is to be understood, either of the vvith-holding of the Antichrist from appearing; and so it is meant of the Magistracy and Ministry of that Kingdom, vvith keep Antichrist from getting up either into the Civil, or Ecclesiastick power.

Or thus, [*untill that that reigns or possesseth the Throne be removed*] for *Zanchius* saith, *κατήχαι* signifies, to hold, to detain, to possess, to rule, &c.— and then the meaning is, untill the Witnesses which keep possession of the Throne be removed out of the way; it is meant, the Throne of that Kingdom where the Antichrist is to arise: for (*vers. 4.*) 'tis the Antichrists work to oppose and exalt himselfe above them, above all that is called God. *i.e.* the Magistracy; or for Religions sake is revered, that's the Ministry: and (*v. 8.*) the Antichrist is at that very time revealed, when the two Witnesses are removed. So that the whole Text imports thus much, that the Apostasie shall by little and little grow and spread in the Churches throughout the world, from *Pauls* time, to the time of the revealing of the Antichrist, which Antichrist shall be known by slaying those two Witnesses which stood in his way of preferment and exaltation, and did keep him from tyrannizing. Herein I do not abound in the Scriptures sense, the same truth being made plain in the parallels already laid before the Reader in the fore-going page.

*Note.*

Observe this by the way, if the slaying of the two Witnesses be that grand prodigious act, which makes Antichrist formally the Antichrist, distinct from all other persons; then the mark, (which he causeth all (who expect his protection) to give with their right hand) must of necessity be such a subscription as gives an assent to, and approbation of that prodigious act; and therefore the great God awaken all those that have this mark upon them, that they may speedily repent; for otherwise, they shall assuredly drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb: for the mouth of the Lord hath spoken it, *Revel. 14. 10.* and on the other side, *Let them rejoyce and be strong.*

*κατήχαι*  
multa significat; tenere, retinere, delinere, impedire, possidere, occupare, imperare, retinere: exempla passim habemus. *Zanchius.*

in the Lord, who suffer this day grievous persecution, because they dare not receive the mark of the beast: they shall stand on mount Sion with the Lamb, *Revel. 14. 1.* and sing the song of Moses and the Lambe, *Revel. 15. 3.* they shall ride upon triumphant horses, in triumphant apparel, with their Triumphant Generall, whose eyes are as a flame of fire, on whose head are many crowns, whose vestments are dyt in blood, whose Word is a sharp sword smiting the Nations, and treading them as in a Wine-presse, who weares on his victorious thigh a Name written, *The KING OF KINGS, AND LORD OF LORDS.* This is your beloved, and this is your friend, O ye daughters of *Jerusalem*; and therefore be of good comfort and courage this day; for your Lord who cometh, will come, and will not tarry.

## CHAP. IX.

*AND then shall that wicked be revealed, whom the Lord will consume with the spirit of his mouth, and shall destroy with the brightness of his coming.*

Verse 8.

There is no material difference that I can perceive either betwixt the Greek Copies, or the Translators of them.

In the words we have two general parts, 1 The reign of the Antichrist. 2 The ruine of the Antichrist.

1 In his reign there are these three things considerable. 1 The time of his reign. 2 The title given to the person reigning. 3 The Apostles manner of expressing his reign.

2 In his ruine we have three things considerable. 1 The person who ruines him. 2 The manner of his ruine. 3 The time of his ruine.

1 Here is the time of Antichrists reign expressed emphatical-

This opinion may seem to oppose the ge-

neral opinion of the Protestants; such as *Beza*, *Bishop Jewell*, *Downame*, *Whitaker*, *Willes*, *Brightman*, and several others, who conclude the Pope is Antichrist. For my part, I grant as much from Scripture against the Pope as they, as that he is the Head of the Western Apostasie, sitting in pomp in *Rome*, making peoples and Nations drunk with spiritual filthines, and that State that hath drove the Witnesses into Sackcloth, that the Popedom is the State with theseven heads and ten horns; but all this makes him not in the least the Antichrist that denies the Father and the Son, 1 *John 2. 21.* nor the beast of the earth, *Revel. 13. 12, 13.* nor he that slayes the Witnesses, *Revel. 11. 7.* nor he that lifts himself up in the ruine of three Kings, *Dan. 7.* nor he that is the son of perdition, 2 *Thess. 2.* Who is not to be revealed until he have removed the two Witnesses out of the way. This is the Antichrist the Fathers both Greek and Latine make mention of.



ly in these two little words [*et tunc*] And then this copulative Conjunction [*et*] and the Adverb [*tunc*] betokening the present tense tell us thus much, that even at that present time when the two Witnesses are removed out of the way; or as other texts have it, slain, then the Antichrist shall appear in the World; look not for the Antichrist until the Witnesses be slain, that very act makes him Antichrist: therefore he is said, *Revel. 11. 7.* then at that present time to arise out of the bottomless pit when he slayes the Witnesses; he was doubtlesse in being as a man, as one single person, before that time; but he was not the Antichrist: before he actually made war with, and overcame the Witnesses: the foundation of the Antichrists Kingdome is laid upon the slain bodies of the Witnesses, which so soon as they rise must needs tumble down again; their night is his noon. When they are at the very lowest, then is he at the very highest. Be confident of this, that the Antichrist is one single person, destinated eminently to this one single act of slaying the Witnesses; from which act he takes the name of Antichrist; and therefore before that time he is not to be expected to be revealed in and to the world.

2 Here is another of Antichrists titles [*ὁ ἄνομος*] the Syriack translate it [*iniquus ille*] and our best English reads that wicked, so the same words is translated, *Act. 2. 23.* *ὑπὸ χειρῶν ἀνόμων*, by wicked hands, by illegall hands in the Greek: another reads it [*the man of sin*] Beza reads it most properly, [*exlex ille*] and other learned men acknowledge that it should be so read, though they render it otherwise, conceiving that Antichrist is so called *anonomastice*, by putting one name for another, as lawlesse, for impious. We finde the word to signifie the same that *Peshangin Isa. 53. 12.* signifies, for the same word in *Luke 22. 37.* is this in the Text, [*καὶ μετὰ ἀνθρώπων ἡγορευθῆ*] and he was numbered amongst the lawlesse persons; or it may be translated out-lawed persons, persons so notoriously sinfull and abominable in their wickednesse, that the law hath cast them out, condemned them, and sentenced them; such a one is Antichrist, he is so notorious a transgressour against all law, both Gods and mans, that they both condemn him: and hence, *Daniel 7. 25.* he is said to change the lawes and the customes of the Saints; he changeth them by breaking them, & setting up his new image against them, *Revel. 13. 14, 15, 16.* which new image is (*Dan. 11. 38.*) his god *Mauzim*, or god of forces; his sword-power.

He

He is, (saith *Estius*) called [the lawlesse one] *ἀντίνομος*, quia in omne divinum atq; humanum conciliat: in some sense it may well be applied to him that slayes the Witnesses; because neither Gods lawes nor mans lawes are valued a jot by him, but all must passe for law, and divinity that he saith or doth.

Indeed many learned men take notice of the *Emphasis* in the article [3] thence not onely observing (as the most do) that he is one single person, but that person singularly wicked [*ille iniquus*] quia singulariter iniquus, saith *Aquinas*.

3 ἀποκαλυφθήσεται, shall be revealed: here you have the tearm, or the Apostles manner of expressing Antichrists reigne; he shall be revealed, that is, (saith *Zanchie*) he shall be so discovered that he may be plainly seen and known in his wicked reigne to be the Antichrist; and so *Tirinus* understands [*revelabitur*] i. e. in lucem prodibit iniquus ille Antichristus, quem post tres cum dimidio annos Dominus Iesus interficiet.

The word is very significant, and adds this to our discovery of Antichrist when he comes: 1 That when the Witnesses are slain the prodigiousnesse of the act shall make the person that slayes them eminently noted and observed in the World: I mean that person who in their ruine exalts himself, and rules, and tyrannizeth by his Sword-power. Therefore it is said, *Revel. 13. 16.* he causeth all, both small and great to submit to his new government; so that small and great shall know, and feelingly know the person when he reignes; they shall know him by his new government, which much like that of *Casars*, *vers. 12.* and by his successes and prosperous attempts against his enemies; and by his manner of enforcing men to subscribe to his new government; but though the World know him thus, yet they shall not by this know him to be the Antichrist. For as when Christ came in the flesh, the Elders, and Scribes and Pharisees, and *Herod*, and *Pontius Pilate* saw him, and heard of his miracles, yet did not know him, nor believe in him as the Son of God; because it was hidden from these wise and learned men: they had eyes to see him, and the miracles that he did; and eares to hear him, and the gracious words that he uttered; but they did not see nor hear so as they ought; viz. to believe in him as the *Messias*: what! said they, is not this the Carpenter? and the son of a Carpenter? even so shall Antichrist of the apostate Gentiles be seen, and felt, and heard, but not understood to be the Antichrist; they shall

*Exlex est, quia nullis legibus subicitur: omnes autem leges contemnet & consuecabit.* Zanchius.

*Antichristus manifestè revelabitur fontem esse solius iniquitatis, qui nec modo in membris suis, nec tunc in seipso timendus.*

*Anselmus.*

*Regegetur autem sic, ut aperitè conspiciatur in impio suo regno, & dominatu: & cognoscatur esse apud iste & Antichristus.* Zanchius.

*Aperitè dominabitur. Piscator.*

not know him when he comes ; for he shall deceive them, (*Revel.* 13. 14.) that dwell on the earth ; yea, saith Christ, If it were possible, the very elect ; but 'tis impossible, for God shall reveal this lawlesse one to them to be the Antichrist. The word imports the revelation of a mystery, which is revealed onely to some peculiar choice familiar friends, but remains a mystery to the vulgar world notwithstanding : this secret is revealed onely to such as fear the Lord : Antichrist shall not be known to be the Antichrist, though the prodigious acts of Antichrist shall be known to the generality of men in the world : I mean, that part of the world, where Antichrist usurpes a dominion.

## CHAP. X.

*Whom the Lord will destroy with the spirit of his mouth*] Here we have the ruine of the Antichrist, which is expressed in these two words ἀλλοῦρη, and καταρῆναι: the person that ruines this man of sin is ὁ κύριος ; and then the manner how, or the Instrument wherewith, τῷ πνεύματι τῷ σέματι αὐτοῦ, with the spirit of his mouth.

*Note.*

Observe this from the connexion of the reigne and ruine of the Antichrist, that his reigne and his ruine are neer together ; soon after he is revealed to be the Antichrist, shall the Lord Christ ruine him.

This Text, I am confident, is generally the most mistaken of any Text in all the Bible, principally in this, that they make this comming of Christ to slay the Antichrist, to be the day of Judgement, whereby all hope of the Jews conversion to the Gospel is totally taken away ; for the prophecies make it clear, that the Jewes generall flocking in to the Gospel is after the ruine of the Antichrist. I trust therefore, through the influence of the Holy Ghosts light in the Scripture, in opening the Text to clear it, that the day of Christs comming here to destroy Antichrist, cannot in any wise be the day of Judgement.

*[Whom the Lord]* By Lord here is concluded on all sides, is meant the Lord Jesus : and so Lord for the most part signifies in the Old Testament, especially where you finde 'it joyned with [God] there you may ever conclude it signifies Jesus Christ.

*[Shall destroy]* or consume, or dissolve to nothing, or kill ; for so, (as the learned observe) it signifies. *[Wish*

[*with the breath of his mouth*] or the Spirit of his mouth] About this Interpreters differ; the most say, that by Spirit of his mouth is meant the preaching of the Gospel, by which Antichrist shall be by little and little consumed, and brought to nothing; if this be a true interpretation of these words, then the Lords destruction of Antichrist is not, nor cannot be at the day of Judgement; for then the Ministerie of the Word shall cease.

But *Cornelius à Lapide* confutes this opinion by one good argument, It cannot (saith he) be meant the preaching of the Word; for Antichrist shall remove that by slaying the two Witnesses: ô *Cornelius*, I fear thou wilt prove a true Prophet. Antichrist will forbid all Preachers upon the greatest penalties to let alone his usurped, tyrannical, bloudie government. Neither (saith he) is the preaching of the Word able to kill Antichrist. Alas, Antichrist is Sermon-proof. All the reason and Religion in the World shall not take him off from his purposes, all the thundering Cannons of the Church affright him, no more then a paper-pellet from a pot-gun; he is shot-free in this holy War: he is that Leviathan which connts these darts as stubble, and laugheth at the shaking of these spiritual spears. Therefore (saith my Author) Christ when he comes to destroy him, shall not come *ad præliandum*, but *ad judicandum*. Hence he, and with him, *Aquinas*, *Oecumenius*, *Andreas Scaynus*, *Fab. Paulusius*, & *Goranius* conclude, that by the spirit of his mouth is meant his Imperiall command, his Majestick sentence.

*Aquinas* hath another tolerable exposition of these words; he parallels these words with that in *Isaiah 11.* where it is said, *The zeal of the Lord of hosts shall do this*; that is, the zeal of his justice, wherewith he is zealous (out of love) for the good of his Church. Indeed, zeal, it is *flamma amoris*: and as the Noble Husband (otherwise milde and gentle) cannot but furiously arise against those that offer injurie to his beloved wife, which flame, of fury ariseth from the fire of love: even such is Christs against the enemies of his Spouse the Church, especially against the Antichrist; the greatest and worst of enemies to the Spouse of Christ.

*Grotius* by these expressions of the Apostle understands the facility of the work in Christs hands. He can as easily confound Antichrist as the winde before the smoak away, & as the Sun causeth the dew to vanish: 'tis but speaking the word and it is done, as *Antiochus* & *Dan. 8. 25.* a type of the Antichrist) was destroyed without hands; so shall the Antichrist without hands, by the breath

*Spiritus oris non significat prædicationem verbi Dei, quia hæc non interficiet Antichristum, imò ipsam tollet, cum Eliam & Enoch occidet.*

*Nil prodest ratio aut religio ubi vis imperat. Spiritus oris Christi non est prædicationis, sed potius sententia, & judicium condemnationis.*

*Zelus iustitiæ faciet qui est amor.*

*Spiritus enim Christi est amor Christi, & hic zelus est Spiritus Sancti, quem habes ad Ecclesiam. Aquinas in Locum.*

breath of Christs mouth be destroyed. In *Psal. 10. 5.* there we finde the wicked successful Tyrant puffing at his enemies; he overthrowes them by his might, as easily as a man blows out a Candle; 'tis an expression full of disdain to his enemies; even so here Christ in disdain to the Antichrists might and power, shall with the breath of his mouth confound him: As Antichrist puffed at the Saints of God, disdain all their force and power, and easily vanquished and overthrew them: so the Lord Jesus when he comes, he will puff at Antichrist and easily vanquish him, and therefore Christ in disdain to him & all his power, that he brings against him, *Rev. 19. 17, 18.* sends his messenger to invite the fowls of the air to a supper, that he would give them made of the carcases of those Kings and Captains, and mighty men, so much doth he disdain the armies of his enemies, and so little doth he doubt of the success of the day, that before he fights he promiseth the fowles a supper at night of these mighty men that set themselves in array against him that day; the breath of Christs mouth against his enemies, is that that shall overthrow them in the height of their strength. Therefore, *Isaiah 59 19.* When the enemy shall come in like a flood, the Spirit of the Lord shall by blowing against sin, make him to flee; the Spirit of Christs mouth shall vanquish the adversary, the Antichrist.

The Scope of this Text being to set forth the destruction of the Antichrist by the Lord Jesus his immediate power and command; I conceive the expressions in the Text are such as run parallel with the Old and New Testament-texts, that prophesie also of this great day of Antichrists destruction.

For the finding out of those parallel Texts, we must take in both expressions, [whom the Lord shall destroy with the breath of his mouth, and consume with the brightnesse of his coming;] 'tis but a doubling of the same expression, (as *Grotius* observes) after the manner of the Hebrews, when they intend either to expresse a thing elegantly, or vehemently, or certainly: both these expressions tends (saith *Grotius*) to one thing.

For the first expression we shall finde some Texts onely parallel with the matter; some both with the matter and the phrase, [whom the Lord shall destroy with the breath of his mouth.] Parallel both with the phrase and matter are those two Texts, *Isa. 11. 4.* and *Revel. 19. 15.*

*Isa. 11. 4.* And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked one. This Text (saith

*Cornelius*

*Et spiritu labio-  
rum morum  
morte afficiet  
improbam. Tre-  
mel.*

*ὁ ἐν πνεύματι  
ὁ δὲ καλέων  
ἀποδοῖ ἀρχὴν.  
Septuagint. i. e.  
to a wonder, &  
in the spirit by  
by the lips he  
shall slay the  
wicked one.*

*Cornelius à Lapide*) *Paul* alludes unto, *vel potius citat*, or rather cites it. It is manifest both from the Hebrew Translators, and also from the Greek Translatours, that the Texts in the phrase are alike: one thing more is observable in the reading of the Text, that *סֶבֶט* *Sebet* which we translate [rod] signifies Scepter: so that *He shall smite the earth with the Scepter of his mouth*; this Scepter of his mouth, *Revel. 19. 15.* is called the sword of his mouth, where-with he smites the Gentiles; here he smites the Gentiles, there the earth; both which *Lukes* copie (of the same prophecie from Christs mouth) expresth, *Luke 21. 25.* there the earth shall be distressed, and in great anxiety, and the Gentiles at their wits end.

סֶבֶט וְיָמֵס אֶת-  
אֶרֶץ הָעוֹלָם  
אֶת-הָעוֹלָם.

## CHAP. XI.

**I**N the prophecies, there are two great dayes spoken of, wherein Christ comes with sore punishments upon the Roman Gentiles, before both which times he is seen upon his white horse.

In *Revel. 6.* he goes forth conquering on his white horse; but the Roman Gentiles yield not; whereupon the great day of the Lambes wrath fell upon the Roman Emperours, that they were not able to stand against *Constantine*, but were utterly overthrown, and cast from heaven, the Imperiall Throne, *Revel. 12.*

The next great day of battel against the Roman Gentiles is against the apostate Antichristian Gentiles, *Revel. 19.* where we finde Christ again appearing on his white horse utterly to ruine the heads of the Romish Apostasie, and the Antichrist, which are both set forth under these two titles, the beast and the false Prophet. Now, as at the first great overthrow of the Romish Pagan Gentiles the Jewes were driven out of their own Countrey, and scattered throughout the World; so at (or about) this great day of Christs coming to plague the Antichristian Gentiles, the Jewes shall be both converted to the Gospel, and called again to be a Nation, and therefore we have (both in the Old Testament and the New) these prophecies joyned together; for the great signe of the Jewes conversion to the Gospel shall be the ruine of Antichrists followers by a great Commotion, *Revel. 11. 13.* and the calling up of the Witnesses to heaven, i.e. to their imperiall Seat and Throne. This we shall finde to be the scope of severall prophecies, both in the Old and New Testament; and this is the

[*Consciet Spi-  
ritu oris*] est  
Periphrasis ver-  
bi Dei & virtu-  
tis ejus; nam  
verbum breve  
& consumma-  
tum faciet Do-  
minus super  
terram. Zuin-  
g-  
lius.



scope of this fore-cited Text in *Isa.* which when we look neerer to it, we finde both the manner of expression and the matter contained in it exactly matching *Pauls* expression and prophetic; for in it (as in *Pauls*) we finde an ingemination of the thing, and the denomination of the person; for *Paul* calls him the *wicked one*, and *Isaiah* calls him the *wicked one*; *Paul* saith, *he will destroy him with the spirit of his mouth*; and *Isaiah* saith, *he will destroy him with the Scepter of his mouth*; and *John* in *Revel. 19.* with the sword of his mouth; which sword is called, *Isa. 27. 1.* the Lords great and strong sword.

Now, in that he saith, *he will smite the earth*; I humbly conceive in this place he means the Antichristian earth; and by the *wicked one* is meant the Antichrist, which *Paul* (in the Text we are upon) calls the *wicked one*; therefore, now in that he saith, *He will smite the Antichrist with the Scepter of his mouth*; it gives us to understand, that Antichrist shall not be destroyed by humane power, but by the immediate power of the Lord Jesus Christ, who shall gloriously manifest his justice therein, & therefore in that Type of the Witnesses in sack-cloth, *Zach. 3.* under the representation of *Jehoshua* the Priest in filthy garments, and of their state of rising, again under the type of Crowns being put on their heads, and their garments changed, and *Josuah* and *Zerubbabel* standing like golden Candlesticks of the Temple, and Olive-trees supplying them. The Prophet wondering how this should be brought about in such an afflicted state as the Church was then in; the answer is, *Not by humane help or power, but by my Spirit, saith the Lord of hosts, Zach. 4. 6.* the mighty power of the Spirit shall make that mountain a plain before his *Zerubbabel*.

*Out of Christs mouth goeth a sharp sword, wherewith he smites the Gentiles.* The sword in his mouth is his imperiall command: the word of an absolute Monarch is a sword, against whom none can stand: there lies the majesty of a Monarch in his absolute commands, which commands are the spirit of his mouth, or the Scepter of his mouth, or the sword of his mouth: how much more is it so in the King of kings, and Lord of lords.

If the Word of Christ from the mouths of weak Ambassadors be sharper then a two-edged sword, vvhhat is it immediately from heaven? the voice of the Lord breaks the Cedars in *Lebanon*, it bringeth mighty things to passe; the voice is the spirit of the mouth; this voice is that vvhich calls the Witnesses from death

death to life; from their low and sad state up to heaven, *Revel. 11. 12. and the same hour causeth an Earth-quake* or Commotion to overthrow the Chieftains of men, who were by their sword-power the upholders of the Antichrist, *v. 13.* and this voice causeth all the Kingdoms in the world to flock in unto the Gospel and Scepter of Christ; and what power in heaven or earth can effect such glorious things, but onely the spirit of his mouth who breaths the life of all souls into them? *Out of his mouth goeth a sharp sword, whereby he smites the Nations, Revel. 19. 15.*

That which from all this we may gather is, that neither the rising of the Witnesses, nor the ruine of Antichrist shall be by meer humane help or power, but by the mighty imperiall power of Christ. Hence it is, that when Christ commeth to accomplish this great work, (*Luke 18. 8.*) he shall scarce finde faith on the earth; and why? but onely because he'l come to raise the Witnesses, when there is no visible power in the world to own them, (*Deut. 32. 36. Isa. 59. 16, 17, 18, 19.*) and when the enemies are in their might and strength irresistible. When the adversary shall come in like a flood, the Spirit of the Lord shall blow him to flight; and this shall be (*v. 16.*) when there is no man to help or save his Church; as in that of *Moses* before cited, when there is none shut up, nor left; and all their power is gone; then God ariseth to judge for his people against their proud insulting enemies. These three verses comprehend the fore-cited Texts which run parallel with *Pauls*. In *v. 16.* you have Christ clothing himself in armour to come against this enemy, as in *Revel 19.* and *v. 19.* he destroys the adversary by blowing upon him; 'tis as much as to say, the Lord shall destroy him with the spirit of his mouth.

But when shall this Text of *Isaiah* be fulfilled? compare *v. 20* with *Rom. 11. 25, 26.* it tells you when it shall be fulfilled, when the fulnesse of the Gentiles is come in, *i. e.* when the Gentile Apostasie is come to the full; *i. e.* when the Antichrist appears with his great successes against the true Church, which *Isaiah* in *v. 18.* seems to tell us shall be situated in the Islands towards the Evening-Sun, *v. 19.* for as the Gospel in its first glorious day came from the East, and shone into the West; so in the second glorious day of the Gospel; this day (*Isaiah* tells us) it shall go from the West to the East; for then all Israel (the Easterne people) shall be saved, *i. e.* converted to the faith, and restored to their own land, as it is written, *There shall come out of Sion a deliverer*

Note.

and turn ungodlines from Jacob: I'll appeal to all sober men in this world whether ever this Text that *Paul* quotes, since *Paul's* time hath been fulfilled; if not, then probably it is to be fulfilled when the apostasie of the Gentiles is fulfilled, when the Antichrist the Popedome, and the Dragon are cast into utter darknesse, and by Christ destroyed.

As for that Text, *Isa. 11. 4.* we take the boldnesse to affirm that it is literally meant of the destruction of the Antichrist, as *Paul's* Text is: *Paul* taking this prophetic from *Isaiah*; that so the Jews in time to come might believe *Paul* as well as their own Prophets to be sent of God. My reasons why I take this Text to be prophesied of the Antichrist, are,

1 Because of the stupendious change which shall then be wrought, *v. 6, 7, 8.* there shall be a blessed, cordial, and charitable union wrought betwixt Jew and Gentile: this (say the learned) was partly begun by the twelve Apostles, but it shall be compleated after Antichrists ruine by the prosperous successe of the two Witnesses: so that the glorious effect of Christs appearing to ruine Antichrist is to be accomplished.

2 Because of the gracious promises then to be fulfilled, which to this day have not been fulfilled, *v. 9, 10.* There shall be no killing nor destroying in all Gods holy mountain, or in the mountain of holinesse, *i. e.* all wars shall cease amongst Christians; The mountain of the Lord shall be on the top of all the mountains; that is, the Church shall prevail, as Christianity did in *Constantines* dayes, and much more abundant, and the Gentiles shall flock in unto it; hereby their union shall be wrought, which shall produce a generall peace in the Church. Now to this day, this hath not been accomplished; therefore it is to be, say many learned men; yea the Rabbins themselves in a manner affirm as much, that it is to be, when the Lord shall come to destroy Antichrist; for, they say, it shall be accomplished, when their *Messias* comes, which they say will be in the end of the Roman Monarchy, which they call their last redemption, being exceeding angry at the Christians (would they had not just cause) for extending many of their most ample and glorious prophecies no further then the second Temple. *Vide Rab. Solomon on Jer. 31. 40.* and then the promise is, that the earth shall be filled with the knowledge of the Lord, as the waters cover the Sea; *i. e.* there shall be an universal knowledge of Christ in the world, which never yet hath been: and then

then (in v. 10.) it shall be in that day that Christs rest shall be glory, or exceeding glorious : by rest is here meant either the peace and tranquillity of the Church, which he calls [his rest] or the place of Christs residence, which signifies his Church. So that either way the Text hath not been yet fulfilled : for the Church hath had little rest since Christs time ; for the generall Apostasie hindered its glory : but when the Apostasie shall be taken away, then the rest of the Church shall be glorious : therefore this smiting the wicked one in the Text, is most probably the smiting of Antichrist.

3 From v. 11, 12, 13, 14. we argue, for this smiting of the wicked one shall be in that day when God will recover the remnant of his people the second time from *Assyria* and *Egypt*, and *Pathros* and *Cush* : this must be meant of some recovery of them after their carrying Captive into *Babylon* by the *Assyrians* ; for they were never set down in Scripture to be delivered above once from *Assyria*, and that was when they were restored by *Cyrus*. But now here is a second restoring again of the Jews, which must be understood of their restoring under the Gospel, which yet hath not been ; for their recovery, (v. 12.) shall be from the four corners of the earth, from whence they were never yet redeemed, but are to be, *Matthew* 24. 30, 31. compared with *Ezekiel* 37. 9, to 28.

And *Revel.* 1. 7. when Christ comes in the clouds ; that is, sits on the white cloud, *Revel* 14. with a Sickle in his hand to cut down the vine of the earth, i. e. the beast of the earth, the Antichrist. In *Isaiah* Christ sets up an Ensign, and in *Matth.* 24. there is the signe of the Son of man, by that, in both the dispersed Jews are gathered from the four corners of the earth.

And that which most of all confirms it, that this conversion and redemption of them is to be in these latter dayes, is (v. 13.) for *Ephraims* and *Judahs* enemies shall be cut off ; and both *Ephraim* and *Judah* (i. e. the ten Tribes and the two Tribes, never since *Solomons* time united) shall be now at peace, and firmly united ; but this hath never yet been ; therefore (say very many) this promise is to be fulfilled.

From all this I argue, If the great Gospel-effect in uniting Jew and Gentile together, of universall peace in the Churches of Christ, of universall knowledge of Christ in the earth, of the recovering of the Hebrews from the four corners of the earth, and uniting them, being recovered, be to be in that day, when Christ shall

shall smite the earth with the rod of his power, & with the breath of his mouth slay the wicked one ; then this day is yet to come ; and, in all probability, this smiting is the smiting of the Antichrist, after whose ruine these glorious things are to be effected : as very many of the Ancients, and of the pious learned Recents affirm, besides many clear Texts which make it apparent. The destruction of the Antichrist is onely ascribed to the Lord Jesus, and to none else : hence it is that in *Deut.* 32, 39, 40, 41, 42. we finde Christ in fighting against him, speaking of himselfe at least eleven times in the singular number, *I, even I am he, — I kill, I make alive, I wound, I heal, I lift up my hand, I live for ever ; if I whet my sword, — I will render vengeance, I will make mine arrowes drunk with blood :* Christ in the first person singular, he alone will have the honour of Antichrists destruction ; and hence it is, that thrice in *Daniel* 7. we have the little horn (the last upstart under the Roman Monarchy) his ruine set out like the day of Judgement ; though the horn be little, yet his ruine is great, in *v. 9.* he is ruined by the Ancient of dayes, who did sit ; this is the Lord Jesus, who is *Alpha* and *Omega*, who in the ruine of this little horne sets up, *v. 14.* his own Kingdome, which is an universall Kingdome, and a perpetuall Kingdome, that is, untill the end of the World. In *v. 21, 22.* there you have the Antichrist, and the quality of those over whom he tyrannizeth, they are Saints : which gives us by the way to know, that Antichrist must tyrannize within the purest Church ; in that Church where are visible Saints. And you have the Ancient of dayes again appearing ; many take this to be the day of Judgement, because here is mention made of the Ancient of dayes comming, which is onely to be understood of the comming of Christ to ruine Antichrist, and to call the elect of Jews and Gentiles unto the profession of the Gospel ; the same you have again in *v. 25, 26.* and in *Dan.* 11, 45. and 12, 1. when the Antichrist shall come to his end (after he hath prevailed so far against the Saints, as to pitch his tents in the mountain of holinesse) at that time *Michael* shall stand up to bring trouble upon the enemies of the Chnrch, and deliverance to his distressed people ; this *Michael* is none other but the Lord Jesus Christ, who by his immediate providence in making bare his Arm, making naked his Bowe, and appearing with the sickle in his hand (all Scripture-expressions of his immediate power) terribly and utterly confoundeth Antichrist, and all Antichristian powers. Hence also 'tis that *Joel* calls

calls this great day of the destruction of the Antichrist, *the day of the Lord*, *Jos. 3. 14.* and what is this day of the Lord? in the verse before, 'tis the time of his putting in his sickle to reap the great harvest of Antichrists ruine, as 'tis expounded, *Revel. 14. 15.* the place is called *the valley of decision*: and why of decision? not that this alludes to the harvest, but to the place where this harvest shall be, which is Mount *Olivet*, alluding to that great rent that the Antichrist shall make there, *Zach. 14. 4.* the great division shall be made betwixt Antichrist and the true Church: by Mount *Olivet* cannot be meant otherwise then some eminent National Church of Unity within it selfe; out of which Church Antichrist and his apostate company arise against it; and this makes Mount *Olivet* to cleave in sunder; so that now that place is become the *valley of decision*: and then the next verse after the Text, *v. 15.* tells us this day of the Lord is to be, *when the Jews redemption draweth nigh*, *Luke 21.* and (as *Matth. 24.* hath it) *when the signe of the Son of man appears in heaven; for the Sun shall be darkened, & the Moon shall withdraw her light*, as 'tis in all the Evangelists except *John*; and the immediate effect of it is (as in the following verses) *a glorious day of Church-reformation*: likewise in *Obadiah 15, 16.* this day of Antichrists destruction is called *the day of the Lord upon the Gentiles*: what Gentiles?

1 The Gentiles that have drank the blood of the Church, they were those Gentiles that had drank blood upon the holy Mount: therefore, as these Heathens had done to the Church, so the Lord would now do to them. *Revel. 18. 16.* is a parallel Comment on this Text.

2 They are those *Gentiles* that shall be destinated to destruction, when the Gospel-Church shall have a glorious deliverance; and the *Jews*, both the ten Tribes and two Tribes (for these are the *sonnes of Jacob*) shall possesse their possessions, *verse 17.* by which it seems most probable that this day of the Lord must be that day when God destroys Antichrist, who gathers great strength (*Revel. 19. 19.*) against the Lord Jesus, that is, against his true Church, and this war is called a war with the *Lambe*, i. e. with the true Church; for it is impossible they should make war with the Lord Jesus any otherwise, then by ruining his Offices and his Ordinances, and blaspheming his Name, and denying his Godhead, and—which so neerly concerns his honour, that he will by his immediate power and might arise and ruine the Antichrist and his.



his Polyarchie. To these we might add many more texts, *Zach. 14. 1, 3, 5.* parallel with *Jude 14.* and *Revel. 14. 1.*

## CHAP. XII.

*AND shall destroy with the brightnesse of his coming.]*

& *raging*; this is that other expression of the manner of Antichrists ruine. It is a word (say the Learned) rarely found amongst other Authors, but familiarly in *Pauls* writings; it is a word setting out the utter ruine of the Antichrist: as Antichrist by his appearing made the power of the two Witnesses, and all their pious endeavours of none effect; he brought it to nothing by laying their honour and majesty in the dust; so Christ by his appearing shall bring down and destroy the government, and strength, and power of Antichrist; he shall render all that he hath done as vain, Christ shall overturn his *Babel*-strength and ambition, Christ shall make all his successes to come at last to nothing; and all his wealth and conceited honour, to vanish away. He thinks by his prosperous successes to be some body, and to raise himselfe a sure pillar; but Christ shall make all this uselesse to him, and of none effect: he'll not leave one stone of his Government standing upon another. Hence, (*Daniel 7. 26.* a Text parallel with this, both in phrase and sense) 'tis there said, *The judgement shall sit, and they shall take away his dominion, to consume and destroy him unto the end.* The like expression to the same end we have, *Revel. 14. 19.* of *casting the vine of the earth into the great wine-press of the wrath of God*, that is, crushing him to nothing, grinding him as small as the dust, making him lighter then vanity, uselesse and vanishing as the smoke. Concurring in sense with these, is that Text, *Revel. 19. 20.* where the Antichrist is taken & cast alive into the lake that burneth with fire and brimstone; which notes first, the dreadfulness of the destruction, He is cast alive: and secondly, their recoverableness of his ruine, He perisheth for ever; for out of hell there is no redemption: and thirdly, it notes the Author of this ruine, The Lord Jesus: for none can cast into hell but he; none hath the power of heaven and hell but he; he hath the key of *David*, and none but he. Once again let's view the word, and it denotes the quality of the person as well as the manner of his ruine; I think we may stretch the sense so far without cracking any

any golden string of divine Truth. Observe then, there are two enemies that *Paul* saith Christ *καταργησει*, shall destroy. This in the Text *John* (in *Revel.* 20. 5. compared with *Revel.* 19. 20.) tells us, shall be at the first resurrection; the other enemy *Paul* tells us, 1 *Cor.* 15. 26. at the last and general resurrection *καταργηται*, shall be destroyed; there's the same word expressed of death, which is called *ἡ καταργησις*, the last enemy of the general resurrection, to note, that the greatest and worst of enemies to be destroyed at the first resurrection of Jews and Gentiles to Christ, is this, *ἡ καταργησις*: and the last and worst of enemies at the second, is death.

[*With the brightnesse of his comming*] τῇ ἑσπερίᾳ τῆς δαυδαίας αὐτοῦ; to a word, in the appearing of his presence. *ἑσπερία* signifies an appearance with glory and splendor. August. Ambros.

Against my South-winde here ariseth the *Euroclydon*; I am fallen into a place where three Seas meet.

Some say, by this comming of Christ is meant the comming of Christ to Judgement: some say no, but it is meant Christs comming to reigne personally upon earth amongst his Saints: Say a third, neither, but Christs comming is to destroy Antichrist by his glorious power in raising up the Witnesses. This last opinion is the truest, and (like truth) hath the fewest followers.

That opinion that this is meant of the coming of Christ to Judgement is most imbraced and followed, and their reason for it is the same that the Chiliaists use to maintein their absurd, and little lesse then blasphemous opinion of Christs personal reign upon the earth amongst his Saints militant, before the day of Judgement. They say, that *δαυδαία* (when used about Christ) signifies his personal appearance alwayes in Scripture; but (say they) Christ shall not personally appear untill the day of Judgment; *Ergo* the destruction of Antichrist shall not be untill the day of Judgement. Cold comfort for the Church Militant, (which by this opinion is like to lie under the frozen Zone of Antichristian persecution untill Doomes-day,) that all the world be on a fire: and colder comfort for the twelve Tribes, who are like to lie in the dungeon of darknesse, impenitencie and unbelief, untill the day of Judgement come upon them, and damn them: they (by this opinion) shall never see Christ, till he come to damn them; their consciences shall be fast asleep untill hell-fire awake them; their faith in Christ shall be no other then that of the devils, to believe and be

dam-

damned. Thus making void both the gracious purposes and promises of God towards them, both in the Old and New Testament. It is really so, for it is a generall received truth amongst the learned Expositors, that the Jews generall conversion to the Gospel shall not be untill Antichrist be destroyed, and it is a clear truth in Scripture. But if Antichrist be not destroyed untill the day of Judgement, farewell the Jewes conversion and salvation for ever.

Some of the learned, who hold this opinion, and fearing (as justly they may) this undeniable argument, grounded on so many known prophetick promises, have allowed the Jews, (or rather the prophetick promises) about seven weeks time to accomplish their great work; they say, betwixt the destruction of Antichrist, and the day of Judgement there shall be the space of five and forty dayes, which is the time allotted for the Jews to repent in, and believe, and imbrace the Gospel. Here's a little charity, but blessed Jews, that Gods charity is not measured to you by the Papists scant yard. Miserable comforters are they which bring you here the best news from this groundlesse opinion: which we shall answer two wayes. The first, by way of supposition. Secondly, Plainly and positively; both to the word [*παρουσία*]

1 Suppose it should be granted, that *παρουσία* did alwayes signify Christs personall presence; yet is their Argument never the lesse questionable, as falsly grounded; for we say *παρουσία* here belongs not to Christ, but to Antichrist, for *αὐτῷ* in probabilitie relates to the Antichrist: for it is usuall, (say the learned in that language) to have the relative refer not to the proximate, but to the remote antecedent, after the manner of the Hebrews, which we finde frequent in Scriptures: so that the meaning of the text possibly is this: God will destroy Antichrist, when he shall appear in his outward splendor and pompe to the World; when he is at the full, God shall by a sudden change bring him into the wane, untill he have utterly consumed: in a day when he thinks not of Christ; and an hour when he is not aware of him, he will come upon him, and cast him alive into the lake that burneth with fire and brimstone.

The next words seem to confirme this opinion, especially as the Syriack Interpreter reads them [*Advenerit enim illius est* &c.] where [*enim*] seems to be put causally: So that the sense seems to be this: [the Lord shall destroy him in the brightness of his com-

*Ante diem judicii occidetur Antichristus, nam post ejus mortem minimum dabuntur hominibus quadraginta quinque dies penitentiae, ut patet. Dan. 12. 12. Cornelius à I. apide, & alii docti.*

*Multorum opinio est, inter Antichristi mortem Domini que adventum spatium aliquod temporis fore medium, quo pace aliquantulâ fruatur Ecclesia. Erius in locum*

comming, because his comming is according to the working of Satan. If this be a true Exposition (as for ought I know it is) then are their arguments, which are grounded on this Text, quite overthrown.

But we will not adhere to this opinion, & therefore answer positively to the word, that *napusia* signifies not alwayes the personall appearing of Christ; it is not denied, but that the word properly signifies presence, essential presence; & oft-times signifies the coming of Christ to Judgment, but not alwayes. See what our noble English Greek Critick saith; he allows it a *sapè*, but not a *semper*; it is oftentimes put for the personall appearance of Christ, but not alwayes: so saith *Grotius* upon this Text, and so say some other learned Protestants. *Calvin* bends this way, putting an *incertum* est upon the generall received opinion of Christs comming to Judgment here. Besides all this we have many clear Texts which prove that *napusia* doth not alwayes signifie Christs personal appearance, as 2 *Pet.* 1. 16. we made known unto you the power & coming of our Lord Jesus, that is, his powerful coming by his Spirit in the ministry of the Gospel, to convert souls to God. Such a phrase Christ himselfe useth of himself in this sense, *Matth.* 16. 28. *There be some here which shall not taste of death, untill they see the Son of man come in his Kingdome*, that is, sending the Holy Ghost to propagate the Gospel by signes and miracles; so say the last Annotations on the Bible, or else (say those Notes) Christs comming in power by execution of Judgments upon the Jewes to the utter overthrow of that Nation, *Matth.* 24. 3. 30. this Text is rightly quoted, but I conceive not rightly expounded; had the Exposition been quite contrary, it had been more consonant to the Disciples question, and Christs answer to it; for Christs comming, *Matth.* 24 is to save the Jewes, to restore them both to be a Church and State again. The question that here the Disciples ask, is the same that they ask of Christ after his passion, *Acts.* 1. 6. *Will thou at this time restore the Kingdome to Israel?* to which question (as to the matter of it) Christ gives no negative, but rather an affirmative answer; as much as to say, that time is to be; but 'tis in the fathers hands; this is laid up in store with God, and sealed amongst his treasures, *Deut.* 32. 34. 'tis the great mystery which was not for them to know. This appearing of God to build up *Sion*, (*Psal.* 102. 16, 17, 18.) that is, to restore the twelve Tribes, it is written for the Generations to come; 'tis a mystery to be unlocked

*Fator quidem  
napusias  
voce sèpè illum  
iudicii adven-  
tum significari  
sed id perpetuum  
non est.*  
*Leigh. Critic.  
Sac.*  
*Hæc verba non  
duntaxat de ul-  
timo adventu  
Christi intelli-  
gerda sunt; sed  
quotidiano ad-  
ventu verbi  
Christi in cæda  
fidelium.*  
*Zuinglius.*  
*Incertum est an  
loquatur de ul-  
tima Christi ap-  
paritione cum  
iudex è calis  
patet. Calvin.*  
*in locum.*  
*Adventus Do-  
mini extensè &  
secundum quan-  
dam latitudi-  
nem est intelli-  
gendus, ut sub  
eo comprehen-  
datur etiam ad-  
ventus & præ-  
dicatio præcur-  
sorum. Estius  
in locum.*

to the latter ages of the World. About this Kingdome the Pharisees discourse with Christ, *Luke* 17. 20. demanding of him when it should be? it seems they had faith enough to believe, that there would be some glorious restauration of the Kingdome to *Israel*; and this Christ doth not deny, but shews to the end of that Chapter the signes fore-going the comming of this Kingdome; the restoring of which (in the next Chapter, *Luke* 18. 8.) Christ calls *the comming of the Son of man*, and in *Matth.* 24. 30. *the coming of Christ in the clouds*, and *Revel.* 1. 7. which must necessarily be meant of the Jews waiting with penitentiall convictions and fiducial imbracings of Christ; for were it meant of the damned Jews howles at the day of Judgment, *John* would never conclude it with an [*Even so, Amen.*] With this Text compare diligently *Matth.* 24. 30. and *Luke* 21. 27, 28. and it will manifestly appear, that the comming of Christ in clouds is his powerfull and glorious comming by the power of the Holy Ghost in the efficacious working of the Gospel to convert the Jews, working in them godly sorrow and faith, which present time is that which *Luke* saith, is the time of the Jews redemption drawing nigh, not of their final damnation.

In this sense, *Matth.* 23. 39. is to be understood, [*Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the Name of the Lord.*] Look back to the Context, and it tells us that the Church and state of *Judea* should be desolate untill that time that they welcomed the messengers of the Gospel whom now they despised [*Ye shall not see me*] i. e. know me: 'tis an intellectuall sight of him by faith; ye shall not believe in me untill the day that your heart be inclined according to *Isaiah's* prophetic, to say, *How beautiful are the feet of them that bring the glad tidings of peace?* untill then, the wail should be over the eyes of their minde, as *Paul* expresseth it; but when the time is fulfilled, then they shall look on him whom they have pierced, i. e. by faith look on him, *Zach.* 12. 10.

*Primitius* sends us to *Matth.* 24. to learn the meaning of *Paul* in the Text, which Texts have the word *aporia* frequently, yet do not thereby set forth the personall comming of Christ to Judgement, but the powerfull and extraordinary actings of his Providence in raising up the two Witnesses, ruining the Antichrist and his followers, and converting the twelve Tribes to the Gospel; this *Paul* calls [*the brightnesse of his comming*] or the splendor of his comming; and *Matth.* calls it, *Chap.* 24. v. 30. *the Son of man*

*comming in clouds with power and great glory.* And in *Revel. 14. 14.* it is expressed by the appearing of the Son of man on a white cloud with a golden crown on his head, there's his splendor and glory; and a sharp sicle in his hand, there is his power.

There may three reasons be given, why & one the same politie, person or action are diversly described in the New Testament. 1 That they may comprehend all the Old Testament-prophecies of the seventh Trumpet. 2 To make us to look higher then a literal sense, or to think that there are any crowns, or garments, or white horses, or swords, but onely Imperial Majesty and power with Christ in heaven; and that his comming is not in person but in power. 3 For cleerer information, as the generall head of the Western apostasie is gradually described, 1 As one of the four Angels, *Revel. 7. 1.* Next, a Star fallen, *Chap. 9. 1.* Next, the beast of the Sea with seven heads and ten hornes, *Chap. 13. 1.* And at last, the whore of *Babylon*, *Chap. 17.* So the Antichrist, 1 He is the beast of the bottomlesse pit, *Revel. 11. 7.* 2 The beast of the earth, deceiving people, *Revel. 13. 14.* 3 The skarlet-coloured beast full of names of blasphemy, *Revel. 17. 3.* the eighth King (*v. 11.*) that goeth to perdition, and therefore the son of perdition. And lastly, the false Prophet cast into hell; *Revel. 19. 20.* But all this by the way: we now proceed. In *Habakkuk's* song upon the stringed Instruments, i. e. a prophetick song, (for stringed Instruments were Instruments of prophecie, 1 *Chron. 25. 3.* *Psal. 49.* 4) we finde *Chap. 3. 3. 4.* a parallel Text setting forth (in all probability) the self-same comming of Christ; for the whole song in the matter of it is parallel with *Revel. 14. 1, 2.* which is all one with that *Revel. 19.* where Christ and his army appeare in glorious aray at the time of Antichrists ruine; and one with *Zach. 14. 5.* *The Lord my God shall come, & all the Saints with thee.* In *v. 3.* *God came from Teman, and the holy One from Mount Paran, Selah:* this is to me a note upon *Sigionoth*, for I understand it not; onely let us wade as far as we can by the hand of the Scriptures guidance; a parallel Text for this we have in *Dent. 33. 2.* which here is stiled *Moses* blessing, wherewith he blessed the children of *Israel*; and he said, *The Lord came from Sinai, and rose up from Seir unto them, and he came with ten thousand Saints, &c.* This Text I may call a typicall Comment of that in *Habakkuk*; for, as Gods coming unto Mount *Sinai* (for so the Text may be read) was the forming of the house of *Isaac* into a Church-government and right way of worship;

and:



and as from Mount *Paran* he blessed the Civill Government, in endowing the Elders of *Israel* with a large measure of his Spirit: thus establishing their Church and State-Government after their glorious deliverance out of the cruel bondage of Egypt; so God shall come to deliver the house of *Israel* from under the long and sore captivity of the Roman Monarchy, by converting them to the Gospel, and restoring them to their own land, so forming them to be a Church and State again. Thus God shall come from *Teman*, (this is the coming of Christ) and the holy One from Mount *Paran*. *Teman* and *Paran* were two Wilderneses, in which the Church of God wandered; and where they had these glorious apparitions of Gods favour, to note, that the Church under the Gospel shall be, *Revel. 11. and 12.* in the Wildernesse, when God speaks thus comfortably to her, *Selah* being a note of musick; for the elevation of the voice is very Emphaticall here; for when God shall restore the Jews from captivity, Jacob (*Psal. 53. 8.*) shall rejoyce, and *Israel* shall be glad: therefore *John* hears (*Reve. 19.* after the Roman Monarchy was ruined) a great voice of much people, saying, *Hallelujah*: the highest song deserves the highest note: the note was so high set, *v. 6.* that it was as the voice of mighty thunders, saying, *Allelujah*. But how is this coming parallel with that of *Pauls*, and *Matthews* and *Johns*? this is exactly parallel with them: for as here he is said to come, so he is said to come with great splendor and glory; and with great power; his glory covered the heavens, and the earth was full of his praise; and his brightnesse was as the light: here's the brightnesse of Christs coming; and then he had hornes coming out of his hand, there is the coming of Christ in power, there was the hiding of his power, or the mystery of his power; by which it appears, this coming of Christ in glory and power to destroy Antichrist, and convert the Jews is a mystery, as *Paul*, *Romans 11.* *John*, *Revelat. 10.* and *Moses*, *Deuter. 32.* talkit.

It may be called, the coming and appearing of Christ, when he comes and appears in his Vice-gerents his two anoint-

This coming of Christ is glorious and powerful, in regard of the effects of it; 'tis powerful in regard of the powerful enemies it overcomes; for it overthrows the Devil, the beast, and the false prophet: and then Christs coming is glorious; because it gathers the twelve dispersed Tribes together, it brings in to the royal fold of Christ infinite numbers of *Gentiles* from all quarters of the World, it makes all the Kingdoms of this World to be-

com

come the Lords and his Christs. How am I in the midst of these texts like a little Bee drowned in an Ocean of honey ! I am not able to count the texts that illustrate this glorious and powerful comming of Christ: neither am I able to marshal them in such good method as may make its matter both plain and delightful to the Reader, much less to expand the breadth and the length of those glorious truths which are involved in those texts: but if in *magnis voluisse sat est*, I am well enough. I have done my endeavour.

I should now proceed to shew the error of those *Millenar-ies*, who on the other extreame would from the frozen Zone of affliction bring the Church militant into the torrid Zone of terene triumph, where it shall have no night of sorrow, but shall have Christ personally present in the midst of them: hereby utterly making void that text which is unlimited until the day of judgement: Through many tribulations we must enter into the Kingdom of Heaven. And All that will live godly in this life must suffer persecution: nay, worse then this, it disgraceth Christ, and debaseth his dignity so infinitely, that when I consider the Majestie of Christs presence, as he appeared to John after his Assumption, *Revel. 1. 13, 14. with his eyes like a flame of fire, his voice like the sound of many waters, from his mouth a sharp two-edged sword proceeding, and his countenance bright as the Sun shining in his strength:* and when I meditate of that glorious place, into which with the humane nature he ascended; I do so much abhor the thoughts of my Lord the King of Heaven and Earths debasing himself again to dwell with men before their bodies are changed, and have put off corruption, to be seene with these mortall sinfull eyes, and touched with these polluted hands here, that I cannot but cry out aloud against the opinion as blasphemous; and therefore I passe it by as not worthy the mentioning of a solid Christian: it needs not the confuting; for the learnedst and most moderate of them (*Mead*) contradicts himselfe in one and the same page about this opinion: and so do all of them that either print or prattle of it most ridiculously and absurdly.

ed Offices, Magistracie and Ministry, but at the raising of the Witnesses, he eminently appears in these two Offices, therefore 'tis called Christs comming and appearing.



# Of the ANTICHRIST,

## The Fourth Part.

### CHAP. I.

Verse 9.

*Whose comming is after the working of Satan, with all power, and signes, and lying wonders.*

In verse 8. we had a generall view of Antichrists reigne and Antichrists ruine; now in the four following verses the Holy Ghost descends to a more speciall and peculiar description of Antichrists appearing when he comes to be formally Antichrist, *i.e.* to dispossesse the lawfull Magistracie and Ministry, the two anointed ones; and to set himselfe and his Image or government above them.

The Holy Ghost describes him (that the Church may know him above all others when he comes) 1 By his manner of appearing in the world. 2 By his followers or subjects.

His manner of appearing is described in } General, to be *after the working of Satan.*  
 } Speciall, to be, 1 *With power.* 2 *With signes.* 3 *With lying wonders.* 4 *With all deceivablenesse of unrighteousnesse.*

[*Whose comming*] Comming, or appearance, or presenee, is here put for the full possession that Antichrist hath of the throne he usurpes; his appearing formally to be Antichrist; and how is this appearance? the Text answers, [*καὶ ἐν ὀνόματι τοῦ Σατανᾶς*] *according to the working of Satan.*

Some learned men conceive that by Satan is not here meant the Devil, but such an enemy and adversary of the Lords Anointed, as Judas was; their ground for this is partly from the word *Satanās*, which signifies not an infernall spirit, or reprobated Angel, but an adversary or spightfull enemy. If this be the meaning of the Text, then it must run parallel with that, *Revel. 13. 12.* he exerciseth all the power of the first beast before him, or in the pre-

presence of him ; that first beast is the Pope, so that as the beast of the Sea with seven heads and ten horns got up to his usurped greatnesse by supplanting his Sovereign ; so by the same rounds of policie doth the Antichrist climbe up to his usurped greatnesse: and thus he may be said to come after the working of the adversary the Pope, who is the grand adversary of the true Christian Church, and of the Jews conversion ; but I cannot adhere to this opinion: for Satan here (as for the most part every where) is one of the black attributes of the Devil, appropriated onely to him.

It would scarce be worth while, unlesse to satisfie the curious, to repeat the wilde opinions of some learned men on this expression: Some thinke he is a Devil incarnate, who endeavours to imitate Christ, and to perswade the people that he is Christ: they think he shall be of the Tribe of *Dan*, and after this manner deceive the Jews. They think he will pretend to come of a Virgin as Christ did.

Theodoretus.  
Hypolitus de  
Consummatione  
Sæculi.  
Rabanus de  
Antichristo.

Others, that he shall not be a Devil, but a man begot by the Devill of a Virgin.

*Hierome* on *Isaiah* 16. thinks that the Devil is the father of Antichrist: this in some sense is tolerable ; but for the other opinions I finde not the least ground in Scripture for them, and therefore leave them. Neither can I so heartily imbrace the opinion of learned *Smarez*, and those other Romish Doctors of his opinion, who hold, that Antichrist shall be filled with the evil qualities of the Devil from his cradle. Yea the Devill (say they) shall so shape him to his mould, when he is in the wombe of his mother, *ut temperamentum & complexio ejus fiat propensissima ad omnia vitia*; these things may be true, but 'tis very uncertain to me ; I desire to sail by the Compasse of the Word, and the winde of the Holy Ghost in the Scripture as neer as I can, and that (if any thing) will bring me to the desired fair heaven of truth. *Anton. Scaynus, Hemingius, and Bened. Justin*, have very good glosses upon these words ; the neerest to truth of any of these I have repeated.

Operatio Sathanæ & omnis conatus ejus in hoc homine siturus. Ant. Scaynus.

I most concurre with *Zanchie* upon this Text ; his coming is according to the working of Satan, i. e. the Devil, who hath, (*John* 8. 44.) two Epithites given him by the Holy Ghost, even by Christ himselfe, he is a liar and a murderere: now according to this efficacy of Satan Antichrist comes ; these are, (as *Zanchie* calls them)

In ipso, cum ipso, & per ipsum operabitur Sathanas. Tiranus. In Antichristo est Diabolus.

*Suggerens, sicut  
dicitur de Juda,  
Jo. 13. Introitus  
in eum Satanas,  
scilicet instigan-  
do. Aquinas.  
J12 Gorranus.*

them) *Antichristi arma*, the weapons of Antichrist; in this sense we finde a parallel Text, *Revel. 13. 11.* the beast of the earth spake like the Dragon, and how did the Dragon speak? *Gen. 3. 1, 3, 5.* he speaks flattering lies, and teaches abominable rebellion. He taught to pluck the forbidden fruit; so Antichrist flatters his followers with fair promises of liberty; but they are lies, and teacheth to pluck the forbidden fruit; you know there is one sacred tree in the world, which man is forbidden to touch, yea the Hereticks and Apostates of these times confesse it; some of the eminentest of them have acknowledged that it is as sacred corn, onely to be reaped by the hand of God; now this forbidden fruit, this sacred tree he cutteth down; and herein he commeth according to the efficacie of Satan, i.e. as a liar and a murderer and a cheater. The Devil put on a painted skin when he vented his most pernicious poison: so doth Antichrist, he puts on the speckled skin of fair pretences. Nothing but liberty, the Gospel, and the promotion of piety and Saintship is in his mouth, but his heart and practices and designs are diametrically against it.

## CHAP. II.

**T**HUS you have a generall description of the appearing of Antichrist: now followes the particular symptoms of his appearing.

*Note.*

*Mr. Ant. Burges*

In this Chapter are the signes and marks of Antichrist, which are proper onely to the Antichrist, and to none else; for (as our English *Chrysostome* in his learned and holy Treatise of grace, p. 42. saith) though it may fall out that some other besides the Antichrist may have some of those marks belonging to him, yet none have them all cumulatively and collectively, but the true Antichrist. So I conceivethere are some peculiar signes and marks of the Antichrist which none can have but he, such as relate to the time, the place, and the manner of slaying the Witnesses.

*in magna dyadema, cum omni potentia, Beza. In omni virtute, so both the Vulgar and the Syriack.*

Some learned Protestants (conceiving the Pope to be the Antichrist) understand by [all power] the secular and Ecclesiastick power which the Pope usurpes.

Others think, it is to be referred to the power of doing prodigious

gious things in shewing signes and wonders: so *Beza* and *Zanchie* think. *Aquinas* on these words saith, that Antichrist shall deceive people after this manner. 1 By his secular power. 2 By the power of miracles. He conceives that *Paul* by [all power] means secular power, such as Antichrist is said to have, *Dan. 11.* where he is said to rule over the treasures of gold and silver, and to honour the god of forces, i. e. bless his sword-power which hath exalted him. I humbly conceive that this is the meaning of *Paul*; for having before shewed us that he ariseth out of the midst of the true Church, and setteth himself in the throne of the true Church by supplanting the lawfull possessours of it. The meanes by which he must accomplish this, must be by extraordinary policie, which the Apostle tells us is by the efficacie of Satan: the policie of hell promotes him to this power; by flatteries and fair pretences he windes himself into power and strength, and then he murders and supplants those that stand in his way by the strength of that power, which by flatteries and fair pretences he got the possession of. Thus, according to the working of the Devil, by lying and murdering he gets into power, and then appears with all power, [*in uero dicitur*] *dicitur* (say the learned Critics) signifies an army or host, so *Kypis* & *dicitur* is best interpreted the Lord of hosts. Our learned Critick *Leigh* proves that the word is used for military power, both amongst humane and divine Authors. *Theodoretus*, *Nazianzen*, and others so use the word; so that when Antichrist appeareth to be formally Antichrist, he appears clothed with all power, he is Commander in chief of forces and power.

They that read the Text [*in omni uirtute*] so understand it, they oppose it to infirmity and imbecillity, and not to vice. Saith *Scaynus*, it may be understood of armie, or great wealth, or powers; and to this do other learned men consent, who say, the Greek word is answerable to the Hebrew word, *חַיִל* *Chajil*, which signifies power or armies, or that wherein power and might consists, whether wealth and riches, or strong confederates; so doth *Nazianzen* describe Antichrist to be a beast full of poison and mischief, a man of great power and might, a wealthy man.

Hence it is we have the Antichrist, *Daniel 7.* *Daniel 11.* and *Revel. 11.* and 17. plucking up three of the ten Kingdomes subject to *Rome*, and making war with and overcoming and wearing out the Saints; and in another place doing what he pleaseth, and so

*Hoc modo decipiat Antichristus; primo per potentiam Secularem. Secundò, per uirtutem miraculorum. Quantum ad primum, dicit in omni uirtute scilicet Seculari, Dan. 11. Dominabitur thesaurorum auri & argenti, Aquinas.*

*dicitur*  
*Copia militares dicatur, non solum in sermone sacro, sed etiam apud autores profanos, Leigh.*

*Potest accipi pro diuitiis, & uirtutibus. Ant. Scaynus.*

*et in uirtutibus; ut patet in dictione, et in dictione Nazian. Jacob. 17. 2. 2.*



successfull with his power or forces, that he pitcheth his tents in the holy mountain betwixt the Seas, and makes war with the two Witnesses, overcomes them, and kills them, and makes war with the Lambe; and all this he doth by his power, his hosts, and armies, over whom he hath the chief command. All these expressions are but to set forth the manner of the Antichrists appearing; 'tis with armed power against the Church: for no otherwise can he make war with the Lambe, then by assaulting the true Church, the Lambes bride.

## CHAP. III.

— and *signes*, [*καὶ σημεῖα*] the word *σημεῖα* amongst humane Authors signifies a prognostick signe, and sometimes an argument, but commonly a signe: there are naturall, civill, and diabolick signes; and there are divine. real signes: the word in Scripture is used to expresse them all.

*Judas*, (*Matth. 26. 48.*) gave his souldiers (of whom for a time he was Conductor Generall) a signe whereby to know Christ. This was a distinguishing signe to his souldiers, a destructive signe to Christ, a deceitfull signe to the betrayed Church, the eleven Apostles. Such a signe shall the Antichrist use in the slaying of the Witnesses, he shall kisse those with fair promises, whom he intends to betray and kill; his signes shall be designed signes to his followers, destructive signes to the Lords anointed, and deceitfull signes to the deluded, betrayed Churches, under the wing of the Lords anointed.

The Apostle useth here two words, *σημεῖα* and *τίμας*.

*τίμας* signifies properly a prodigie, or an extraordinary act beyond the ordinary course of nature. And so oft-times doth *σημεῖα*: yet seldome when they are both found (as here) together, then (as now) their proper distinct significations are to be regarded.

The learned distinguish betwixt *σημεῖα* and *τίμας* thus; signes are those things which are done in an extraordinary manner; but not beyond or against nature; as to heal the sick, to cure a leaper, to restore a lame man to his limbes: but prodigies are extraordinary acts, or productions beyond the course of nature, as to raise the dead, or give sight to one totally blinde; this cannot be done by nature or art; for totall privations admit of no regresse. In what sense signes are here to be taken, is questionable;

*Signa sunt quedam miracula parva; prodigia vero magna que aliquem prodigiosum ostendunt, quasi pocul à digito.*  
Aquinas.

able; but 'tis out of question, that these signs are one grand Character or great letter of the Antichrist.

That miracles are called signes in Scripture, is most frequent and certain; and the learned give reasons for it, which reasons are deduced from Scripture, *Mark 16. 20. He confirmed the Word with miracles and signes*: the miracles and signes that accompanied the Apostles, were to confirm the doctrine of the Apostles, and their extraordinary divine call and anointing unto that work. This usually accompanied the Prophets before Christ, when they were made Apostles, and had a word put in their mouths, usually a signe went along with their word of prophetic. Therefore when Christ was cried up of the people for a Prophet, the Pharisees come, and require a signe from heaven, *Matth. 16. 1.* that was to confirm his extraordinary mission, and the new doctrines that he taught.

As Christ by signes and miracles confirmed his Anointing as only Head, Priest, and Prophet as man, and so anointed above his fellows; above all that ever were, he was *David's* Lord, the King of Kings, Priest of Priests, and Prophet of Prophets; as he, I say, confirms his unction and his new government by signes and miracles: So the Antichrist when he comes, he shall come in the spirit or energy of the Devil; and with lying signes and wonders endeavour to confirm his usurpation, by pretending to an extraordinary mission; he goes to prove his title to what he usurps by the false signe of providence, of Saintship, of immediate revelations and such like wayes.

This observe as a general truth, that that man, or Church, or State, since the establishing of the Gospel Church upon the Bible, that have no better title then the present signes and miracles they bring with them to uphold it; do build upon an Antichristian foundation. For you may be sure their title is not good by the law of Christ in his sacred records, who flee from that to feigned signes and miracles of their own.

I cannot say particularly what these signes are; but sure I am from the text, they are deceitful signes and prodigious signes. What prodigies and signes, *Europe*; yea, the World hath had these four yeers past, I leave the judicious of the World to judge. I pass on to the Scriptures that are cogent with the text. *1 Revel. 13. 13.* there the Antichrist doth *ποιᾶ μεγάλα*, make great signes; and upon what designs? but to cheat the men of the earth to a

*Miracula dicuntur quia, quia signa sunt presentia divina, atque eorum proprius usus est ut confirmetur fides nostra.*

*Leigh è Camera.*

*Miracula vocantur signa Synechdochie quia micula, signa, & testimonia sunt divine ad dicendum vocationis, & veritatis doctrina.*

*Note.*

sub-

subjection to his new government, as you may see in the after-words of that Chapter.

Another parallel text we have in *Math. 24. 24.* where the Antichrist is set forth by his followers, those that comply with him, and promote him by dividing and corrupting and over-toping the true Church by those factions of Apostates, which they draw out of the Church against it. They are called false Christs and false Prophets, who *seducunt multa populum*; though this be not spoken of the person of Antichrist, yet 'tis spoken of the followers of Antichrist, who appear in the Church with the Antichrist, and are the instruments of broaching those false signes, which in the other texts are attributed to the Antichrist, he being the head and patronizer of them: for it is not to be imagined that he alone doth these signes, but he hath fit instruments designed by him for the work. The Frogs out of the Dragons mouth, the three unclean spirits help him.

I am loath to enter upon *Revel. 16.* it being a Chapter so full of unrevealed revelations, there being much more difficulty in it then commonly Expositors conceive: yet if I did affirm that *Revel. 16. 16.* ran parallel with *Pauls* prophetic in the description of Antichrists ruine, *verse 8.* whereby the breath of Gods mouth, as in *Revel. 19. 15.* and the brightness of his coming (as *verse 12. 16.* manifesteth) he is destroyed with his followers, *verse 20.* that is, brought to *Armageddon*, *Revel. 16. 16.* I think I could easily prove it, and upon better grounds then as yet I see by former Authours of other opinions refuted: but I must return to a harder task, and that is to prove that *Math. 24. 24.* is a prophetic of the Antichrist and his followers. For proof hereof we must borrow the method of him who wrote the last Annotations upon this Chapter: Here are (saith he) three questions propounded: 1. Of the ruine of the Temple and of *Jerusalem*. 2. Of Christs coming to restore the Jews. 3. Of his coming to judge the World. As for that end spoken of, *v. 24.* it is not meant the end of the World, but the end of the Jewish Church and State-government, the Temple and the Throne should be ruined.

Now to these three questions Christ distinctly answers, denying none as false, nor reproving them as needlesse. To the first question you have an answer which extends to *v. 22.* To the second question, *viz.* when Christ shall come to convert the Jews, and restore the Kingdome to *Judah*, that is, unite the twelve Tribes again

gain in one Religion under one King, as it was under David and Solomon. The Disciples were questionlesse right in the question, for otherwise Christ would have shewed them their error and mistake: but that Christ doth not, neither in this Chapter nor in *Act. 1. 6.* where they ask this question, *Will thou at this time restore the Kingdom to Israel?* i.e. unite Judah and Ephraim the two sticks in Gods hand. They had this opinion not onely by tradition from their fathers, but they had it from their prophecies, the written received Word, from Moses and all the Prophets. See what answer Christ makes to them, *It is not for you to know the times and the seasons that the Father hath put into his hands, but ye shall receive power;*— the Spirit of Revelation after his ascension; should reveal this to them, as it was to the beloved Disciple John, and to all them who by the Spirit afterwards understood Christs prophecies in *Matth. 24.* and *Luke 21.* So that Christ positively assumes, that such a restauration of the Kingdome to Israel there should be, and they should have in due time a more full discovery of that truth: in the mean time 'twas reserved in the Fathers hands. He that wrongeth the scope of Christs words to a contrary sense, in my judgement offers exceeding much violence to the Text. Likewise in *Luke 17. 20.* when the Pharisees that grounded this question of the comming of the Kingdome of God upon the Old Testament-prophecies, which are clear in the thing: Christ denier not the question; but answers to it in *Moses words*, from whence they raised the question. So that it is manifest, the Disciples were sound in the question about Christs comming to call home the twelve Tribes; to which he answers from *v. 23.* to *v. 35.* where he gives the Symptoms immediately going before his comming, and that is, 1 Antichrist and his followers should be busie: where? in the Church: about what? about dividing Christ, making factions in the Church, saying, Here is Christ, and there is Christ; behold, he is in the desert, behold, he is in the secret chamber: thus Antichrists followers by factions raised in the Church, and by their false signes and false wonders, in successes, providences, pretences of sanctity and such like fallacies, shall prevail so exceedingly, that generally all loose professors shall be drawn to a defection, or a cursed neutrality, or to a malicious apostasie from the Church, yea, they shall stagger many of the elect; and (were it possible) make them also finally to fall into the same delusions, impenitencie, and irrecoverable apostasie. Now

(v. 17.) comes Christ like the lightening, *i.e.* suddenly, terribly : when is that ? v. 28. when the ravenous birds of prey, the Romish Eagles are feasting and rejoycing at the dead carcases of the Wickedness : then follows, v. 29. the vials pouring out on the apostasie and the Antichrist ; and then appears the signe of the Son of man in heaven, and then shall all the Tribes of the earth mourn : what ? all the Tribes ? yes, all : for v. 31. the Angels with sound of Trumpet, *Isa.* 27. 13. (that is, at *Johns* seventh Trumpets sounding) shall call all the Tribes from the four ends of the earth : Oh blessed day ! the Lord hasten it : but is this at the day of Judgement ? no ; but at the time of Antichrists ruine, for the Generation of the Jews shall not perish untill all this be fulfilled ; now after this Christ treats of the day of Judgement in that Chapter :

## CHAP. IV.

*Et prodigiis falsis. Syr.*  
*Et prodigia mendacibus.*  
 B. 22.

[*And lying wonders*] *καὶ σημεῖα ψευδῆ.* The Syriack renders it, and with false prodigies : *Beza* reads, lying prodigies.

I dare not alter any thing, and therefore may not finde fault. They say the expression is an Hebraisme equipollent to *καὶ σημεῖα ψευδῆ*, which they translate for the Text.

It is observable, that all the New Testament-prophecies are full of Hebraismes : sure the Holy Ghost hath some holy designe in it ; either to informe the Hebrews, that the same Spirit that inspired the Old Testament-Prophets, inspired also the New : and that the onely way to understand either is to believe both, and compare them one with another : thus I understand that of seeing eye to eye, as *Esey* hath it.

Or else, it is, to humble us Gentiles in the remembrance of our stock. We are by nature wilde Olives ; and all the light we have received for salvation it hath come from the Hebrews. To them were committed the Oracles of the Gospel, and they (*viz.*) the twelve Apostles, and *Paul*, all Hebrews did dispense those Oracles to the world, which are to this day, and will be the standing rule to all the Churches to the end of the world. Hereby all boasting is excluded from the Gentiles.

Or rather to point us to the Old Testament, there to search for a parallel Comment on a prophetick Text in the New Testament, It may be all these designs are included in the phrase and man-

ner of expression. [*καὶ σηααι*] this is a degree beyond signes; that Antichrist goes: for signes are but things acted within the Sphere of nature; but wonders, beyond and above the reach of nature. Hence some conceive *σηααι* to be all one with *σηααι*, which comes *αὐτὸν τῶν*, which signifies to terrifie; for wonders being things done beyond the course of common causes, amaze and terrifie the beholders, so that they stand at a gaze, filled with admiration and wonder, which is nothing else but the surplus of expectation. Antichrists slaying of the Witnesses, changing the times and lawes of that State where he slayes them, *Dan. 7. 25.* pitching his tents in the Holy Mountain, *Dan. 11. ult.* dividing Mount *Olivet*, *Zach. 14.* stripping the Church of all her strength and power which she made against him, *Deut. 32. 36.* setting up his new strange government in the stead of the government of the slain Witnesses, *Revel. 13. 12, 13, 14.* these are such great things beyond the expectation of the people that are not acquainted with the signes and marks of Antichrists appearing, that they wonder at his successes and are cheated by the Antichrist by the great signes (*v. 13.*) especially that of Religion and Saintship; for Antichrist shall do all these unexpected things under the cloke of Religion; as *Solomon* appeared in the sight of all the men of *Israel* to be that King, whom God had made choice of to build him an house, and that that house God chose beyond all others to be his house by the coming down of fire from heaven in the sight of *Israel*, at which sight they being filled with holy wonder, bowed down their heads, and worshipped, believing; even so Antichrist shall by his cunning designs which he cloaks with externall formes of high devotion, make the people believe that he is the man designed to pull down Antichrist, and to lay the top-stone of Church-Reformation, and make the times glorious times: you may know Antichrist by the Livery that he gives to his black Guard: in *2 Tim. 3. 2, 3, 4* we finde 18 of his company, & all in one Livery, *v. 5.* having a form of godliness, self-lovers or selfish men in the cloak of the form of godliness; covetous men in the form of godliness, boasters in the form of godliness, proud persons in the form of godliness, blasphemers in the form of godliness, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, headie, high-minded, lovers of pleasures more then lovers of God; all these the Apostle tells us

*Quæ causam habent occultam alicui, & non simpliciter, dicuntur quidem mira & non miracula simpliciter sed quæ simpliciter causam occultam habent, sunt proprie miracula. Aquil. Miraculum est quod fit super omnem naturam vim; quodque omnium naturalium causarum, & creaturarum vires excedit & transcendit. Cornelius à Lapide. Zanchius.*



is the last dayes (meaning the dayes of Antichrists appearing) shall be cloaked in a forme of godlinesse. All these Devils in these dayes arise and walk in *Samuels* mantle. So that I may use *St. Johns* words to the disperfed, despised, and distressed Churches in this age, *1 John 2.18. Little children it is the last time; and as ye have heard that Antichrist shall come, even now are there many Antichrists, whereby we know that it is the last time: they went out from us, but they were not of us.* These are the followers of Antichrist, & these are the chiefs of men to be destroyed when the Witnesses rise; which day God of his abundant mercy hasten. I believe 'tis neer at hand.

*Distinction  
mendax dicitur  
vel quia defuit  
à vera ratione  
facti, vel à vera  
ratione miracu-  
li, vel à debito  
fine miraculi.  
Aquinas.*

Antichrist and his followers by their prodigious acts under the cloak of Religion may make the World wonder, but they do no no wonders; for the Holy Ghost tells us, they are lying wonders, wonders that onely cheat the men of the earth, or earthly-minded men to a subjection, to bow down to their image, and receive the mark of the beast.

Antichrists miracles are lies, *respectu omnium causarum*, saith *Cornelius à Lapide*, in respect of the materiall, efficient, formall, and finall cause.

The end of his miracles is to cheat the people into a compliance with his false wayes; whereas the end of true miracles was to confirm the truth.

The originall of these miracles is the Devil; Antichrist is helped by Sorcerers and Witches that pretend Revelations; and come with all manner of cunning to cheat and deceive soules.

The matter of them are meer deceits; for dive into the bottom of them, and you shall finde the fire he pretends came from heaven, is fire of his own making, to delude the people.

*Ant. Scaynus* conceives his lying wonders are such as *Jannes* and *Jambres* wrought before *Pharaoh*, which were meer delusions and no true miracles; yet served the turn to harden *Pharaohs* heart against the true Church, and to divert the people from believing and obeying the truth, to their utter ruine; and thither tendeth the miracles of Antichrist.

Some learned men say, Antichrist shall be a great Magician or Sorcerer; to this I could adde a very strange story, which I received from a person of honour; but to avoid all occasions of offence, I forbear it.

The miracles of Antichrist are also formally lies, for they are per-

*Cyrrillus ca.  
rech. 15.*

performed meerly by cunning. He may pretend that miraculous providence from heaven doth all. Herein he most desperately blasphemeth; for he makes God the Author of his sins, by entitling God to all those prodigious villainies, that he himselfe, and by his cunning Instruments perpetrates.

I'll conclude this verse with that of *Goranus*; Antichrist (saith he) that he may deceive the people, makes use of the choicest and wisest language, (talkes like a Saint) dissembles much vertue (in his conversation) makes use of Scripture-testimonies, pretends to work miracles, makes large promises of promotion to those that adhere unto him, and others he frights into a compliance by the threats of persecution.

I hope I shall be pardoned for not mentioning the opinion of *Methodius* in his Revelations about Antichrist, nor of *Hyppolitus*, nor *Ephrem* in their Tracts of the end of the World; where they make as if he should counterfeite Christs miracles, as to give sight to the blinde, restore the lame to their limbes, cast out Devils, turn the Sun to darknesse, seemingly also make mountains to move, himselfe to flie in the air, and such like miracles, which are onely fancies of their braines, there being not a word in Scripture whereon to ground any such opinion.

And with all decevablenesse of unrighteousnesse in them that perish, and in *וְדַרְכֵּי אֱדֻמִּים* & *אֲדֻמִּים*. [*אֲדֻמִּים*] seemes by the most of Translators rather to be interpreted and expounded then translated; for as 'tis observed, the word is compounded of the primitive [*א*] and *וְדַרְכֵּי*; which signifies a path or high-way; and therefore I chuse to follow him who translates it [out-path] in every out-path of unrighteousnesse.

*אֲדֻמִּים* is either opposed to truth, as *1 Cor. 13. 6.* and so 'tis put for deceit or falshood; or else (as *Alfredus* saith) it signifies that oppression and Tyranny which one man exerciseth over another: In both these senses it may well be understood of the Antichrist. For he is not onely a cheater, and a false perjured person, but also a monstrous oppressor, and a bloodie persecutor of the innocent lambs of Christs flock. He is a Tyrant, who walkes in all the by-paths of iniquity, His crooked feet can keep no straight paths; he must have by-ways to bad ends. *Cornelius à Lapide* shews us six of his by-paths, wherein he walkes. 1 With much civility and courtesie to all, thereby to ingratiate himselfe into their fa-

*Non sunt vera  
miracula vim  
naturæ superan-  
tia, sed præsti-  
gia diabolica,  
vel cæcæ vi &  
potentiæ natu-  
ræ patrata.  
Tyrannus ex Cy-  
rillo & Theod.  
Utitur Anti-  
christum ad fal-  
lendum/opulen-  
tiam verborum,  
simulatione vir-  
tutum, testimo-  
nio Scriptura-  
rum, operatione  
miraculorum,  
promissione di-  
vitiarum, terro-  
re persecutio-  
num: Goran.  
in Locum.*

Verse 10.

Mr. Leigb.

*Magnā comita-  
te & gratiā se  
insinuandi esp-  
tandūque boni-  
tatem gariam,  
& (auſimoniā  
ſimulatā utitur  
Antichriſtus ad  
ſollicitandum ho-  
mines.*

vours. 2 By a feigned holiness, - and so (as *Geranus*, whose words we have quoted) he proceeds to discover his severall wayes.

Thus you have the seducer (*viz.*) the Antichrist: his manner of seducing in generall and in speciall: and now we come to the parties seduced.

## CHAP. V.

**[IN them that perish]** *ἐν τοῖς ἀπολλυμένοις.*

Observe the Apostles correlate termes in this discourse, in v. 3. the Antichrist, the seducer is called ὁ υἱὸς τῆς ἀπωλείας, and they that are seduced, ἀπολλυμένοι; as the blinde lead the blinde, and both fall into the ditch; so the grand seducer leads the seduced, until they both tumble down into hell. You may read their dreadful ends in their names, perdition is their name, and destruction is their end; be their profession what it will. The son of perdition, when he comes, will draw the subjects of perdition after him to damnation: this is the generall Character of Antichrists subjects; they are lost men, ruined men; they shal be slain *Revel. 11. 13.*

Here we have the full length of Antichrists chain (as *Zanchie* observes) to the comfort of the Saints; for though Antichrist arise in the midst of the Church; and appear with his armed forces to terrifie some, and with his cheats, and deceits, and miracles to draw away others; yet he shall not be able to deceive the meanest Saint of God. This is exceeding great comfort to the Saints, and glory to Christ, who rules hereby in the midst of his enemies. A true Saint is never more visible then when the true visible Church is most obscured and darkened with Hereticks and Seducers.

Then was *Athanasius* in the full when the visible Church was in the wane. *Chrysostome* comforts his hearers, from this Text; after he had preached to them of the cunning fraud, subtilty, and malice of the Antichrist. Fear you not, (saith he) my beloved? but hearken unto him who hath said, that he shall prevail only over them that perish: if it were possible, he shall cheat the elect, but it is impossible: he may make them stumble, but never totally fall. No, in that pit his own feet shall be for ever captivated with the multitude of Apostate professors, his zealous follow-

c13.

*Describit jam  
ſubditos hujus  
regni: eoque ſo-  
latur pios, ut ne  
metuant Anti-  
chriſti potenti-  
am quippe limi-  
tibus certis defi-  
nitam.*

*ἐν τῷ οὐκ ὄντι  
ἀλλ' ἀπολλυμένοι  
ἐν τοῖς ἀπολλυμένοις  
ἐκείναι. Chryſ.*

ers. The elect shall be kept in all their wayes, that they never dash their foot against that stone. They may be afflicted even unto death, both shamefull and cruell by Antichrists tyranny, but they shall never perish by Antichrists temptation. He may tyrannize over the true Saints, but he shall never make them his subjects nor followers: they (though conquered) yet are conquerours over the image and mark of the beast, *Ergo adhuc habent Antichristi soli dominum*, saith *Zanchie*. Onely those that are designed of God unto destruction shall be the subjects and followers of Antichrist.

[*Because they received not the love of the truth, that they might be saved.*]

Here we have a general Character of those Reprobates, who are the followers of Antichrist. They are formall Christians, having no love at all of the truth which they professe. The Apostle intends it (saith *Aquinas*) as a demonstration of their deception, and the particle *et* seems very much to confirm it.

They would mock God with a mock Religion, and God returns their mocks upon them again, by suffering others to mock them with a mock Religion, turning *Solomons* proverb into a prophetic, and fulfilling it: The back-sliding heart shall be filled with his own wayes, he shall have enough on't.

An hypocrite puts on *Jacobs* smooth skin of profession to cover the *Esau's* hands and face of his villainie, as *Jacob* put on *Esau's* counterfeited skin, meerly to deceive. He intended to wear it no longer then untill he hath thereby accomplished his designe. He loves Religion no more then *Judas* loved charity. Though he carried the bag of charity and the tongue of charity, yet he was a hard-hearted thief that robbed the Church, by converting the Church-stock to his own private use. Such are Antichrists followers, who receive Religion in the form and externall shew of it, but not in the love and power of it: they receive it into their armes, but not into their hearts; they imbrace Religion, as *Amnon* did his beautifull sister, not to be tied in Nuptiall bonds of unity and love, but to satisfie his lust, and after that disgracefully to shut her out of doors. They love Religion in the truth no more then *Abсалom* loved Justice, onely in pretence to some greater end to depose the King and get the Crown. Now as they think to cheat men by their pretences and hypocriticall delusions; so God in Justice leaves them in the hardnesse of their heart, and blind.

blindness of their minde, to be cheated by the Devil and Antichrist to their own damnation. Whiles they cheat men under the cloak of religion of their honours and estates, the Devil that whiles cheats them of their souls. It may be truly said of every formall hypocriticall professor, *Perditio tua ex te*, Thy destruction is of thy self. But I crave pardon for my sawcinesse in going here before my betters, let us see what the learned say.

[*They received not*] *non receperunt*. Some learned men conceive that this is *passions*, or an extenuation, a diminutive expression, the full meaning being this [they pertinaciously refused]

[*non caritatem et veritatem*] *the love of the truth*. Some by love of the truth, understand Christ, who is both truth and love. *Charitatem exhibuit, & veritatem ostendit*, saith *Goran*. So that the meaning is, they received not Christ, that is, truth; for he that receives not truth in the love of it, receives not Christ.

Some others conceive 'tis meant of the deficiency of charity in Antichrists followers, they have knowledge and gifts and faith, but no charity, which profiteth nothing, *1 Cor. 13.*

Probably, truth is here put for the whole doctrine of the Gospel in opposition to all other false Religions, so that the Character of Antichrists followers is this: They are professors of the Gospel of true Religion, but they are hypocriticall professors and temporary; professors: for, 1 They receive not the truth into their hearts; they love not what they professe. 2 Neither do they professe Religion with a designe to be saved by it.

Religion is not a *Jacobs* ladder for them to climb to heaven by, but a blinde zeal, under which without suspicion they carry on their hellish designs: all the heaven they look at, is the wealth and greatnesse and pleasure of the world. They receive not the love of the truth, that they might be saved by it; but the outward profession of the truth, that they may be preferred by it.

Hence observe, that the Antichrist is so far from an open deniall of Christ, that he is a great professour of Christ, who prefers all his followers upon the account of religious men and Saints, men that professe religion: but what saith the Text? 'tis in hypocrisy. 'Tis true, they fast and pray, but 'tis not out of love to that solemn duty, that they may be saved by it; but that they may thereby advantage their carnall Interests; as a reverend Divine said wittily once, eying some mens designs, They have (saith he) humbled themselves into the Throne, and fasted and prayed, that which

*ἀγάπην ἀλη-  
θείας καὶ ἰσχύος  
καλοῦ.* Chryf.

*Dicit [charita-  
tem veritatis]  
quasi forma-  
ta fides per cha-  
ritatem nihil est.*  
Aquinas.

*Hic sensus facili-  
or est & plani-  
or, magisque  
connexus ver-  
sui sequenti: op-  
ponitur enim a-  
mor veritatis  
errori, seu amo-  
ri & amplexui  
erroris. 3 Lapid.  
ex Vatab.*

*In eo funda-  
mentum non est  
Christus, cui ca-  
etera proponun-  
tur.* Aug. de Ci-  
uit. l. 21. c. 26.

◆ *Note.*

which they accounted *Achans* wedge, and the *Babylonish* garment into their possession; fasted fine cloathes upon their backs, and self-denyingly wound themselves into all the great and profitable offices. This is all the heaven that Antichrists followers aime at by all their eminent professions; they receive not the truth to the mortifying of their lusts, but for the palliating of their lusts. 'Tis a good place, not grace; a Kingdome here, not a Kingdome hereafter, that their profession chiefly pursues and closely hunts after.

Shall I say any more? I will not, I need not; Reader, I leave thee wisely to Comment upon this too-too easie Text in this present age, *videtur, fugias*.

But the Holy Ghost, as I humbly conceive, by the restrictive articles, and the Scope of the prophetic intends some eminent truth at this time opposed by Antichrist, upon the rejecting of which truth they become Antichrists subjects, as Antichrist by opposing it becomes formally Antichrist: but of this we shall touch in the last verse.

## CHAP. VI.

**AND** for this cause God shall send them strong delusion, that they should believe a lie.

Verse 11.

In the former verse (as *Aquinas* observes) there is onely the sinne set down. In this verse there is both their sinne and punishment; their being deluded is both their sinne and their punishment.

In the following verse there is onely their punishment set down, which is damnation; the end of all their Apostasie, a just reward for such iniquity.

In the words there are these particulars: 1 The Judgement denounced [*delusion*.] 2 The Author inflicting it [*God*.] 3 The persons on whom it is inflicted [*them*] those that received not the love of the truth to be saved by it. 4 The specification of it by its effects [*that they should believe a lie*.]

In the Judgement or punishment denounced we must observe the Apostles manner of delivery, which is potent in the Causall Conjunction Copulative, for I cannot call [*if not sin*] any thing else; and in the adjunct, *iniquum*.

And



And for this cause, i.e. for rejecting the love of the truth, and not making it the meanes of their salvation; for this cause 'tis.

So that [*Id est*] imports two things. 1 A false professors damnation is from himself, not from God. He is the cause of it, for 1 He loves not what he professeth; and would you have a man for ever tied to what he loves not? Religion is an hypocrites purgatory, through which he wades with much regret of soul in hope at last to reap some profit. He loves the truths of Christ no more then a Merchant loves the Sea; he longs to be over it at his goald; he intends not to dwell at Sea in any wise. As a true Christian loves this present world, so a false Christian loves Religion; he cares not how soon he is rid out, so he may obtain his desired ends. So that as a true Christian counts it his hell, and will in no wise be tied for ever to the world; so an hypocriticall professor counts it his hel, & wil in no wise be tied for ever to the everlasting Gospel. If a man would commune with an hypocrites heart, it would tell him that he looked not at communion with Christ, nor expected any robes of righteousness from him, he neither loves Christ nor his truth, nor intends a Spirituall Crown, but earthly advantages by his profession. He loves not the Gospel after such a manner as to glorifie God, and be saved by it: and is not such a man the cause of his own damnation? God will save no man against his wil. He will have all his servants Volunteers; he ties none by fatall necessity or absolute determination to obedience, but all by free choice; hence our state in the first Adam was mutable, because God would be served by a voluntary choice. Since our restauration God gives us a will to choose him, and stability in that will to continue with him. And this is the *Magna Charta* of a Christian, that God will give him a will, that he shall never depart from him. But these followers of Antichrist, they are unwilling to receive truth unto sanctification, onely to outward washing, for some carnall end they will receive truth, but no further; and therefore as *Nazianzen* well observes) *ὁ δὲ μὲν σωθὲν ἐκείνου, καὶ ὁ πρὸς Θεοῦ ὁ ἀληθινός, τὸς οὐκ ἔστιν ἐκείνου, ἀλλ' ὁ πρὸς Θεοῦ ὁ ἀληθινός*, 'tis not their cannots, but their will not that will damp them; they would not receive the truth to be saved by it.

It imports thus much that a formall hypocriticall professour will easily become an heretick and an apostate, in time of temptation he will fall away. For this cause God shall send them strong delusions. For this cause *Jerusalem* house is left (unto this day) unto her

*Uti volunt Deo,  
ut fruantur  
mundo. Aug. de  
Civit Dei, lib.  
15. c. 7.*

her desolate ; for this cause they had eyes to see, and saw not ; and ears to hear, and heard not ; and hearts to understand, and understood not. For this cause we have this day so many apostates and hereticks, and fearfull and unbelieving persons even at the mouth of hell. They were formerly eminent professours, but their eminencie was onely in externals, in formalities ; there was no inward heart-embracing of the truth with an inward purpose and resolution to be saved by it ; and hence it is, they are so soon departed to another Gospel, or rather bewitched to embrace the doctrines of Devils ; *strong delusions.*

*ἡσυχία* *ἡσυχία*, the efficacie of delusion, so reads the Syriack ; *ἡσυχία* signifies error, and such grosse error (say the learned) as leads a man from the way of nature, even to sin against the light of nature, against convictions of naturall conscience. But as if this were not high enough, the Apostle underlayes it with this word *ἡσυχία*, to raise it above superlative ; to note, that Antichrist followers who are described to be eminent professours, shall be given up to the excesse of errors, even against the light of nature ; Covenant-breaking, Treachery, Apostasie, lying with a purpose to deceive, adultery and murder are all sins against the light of nature, and these grosse sins shall professours be grossly guilty of, in that time when Antichrist shall be revealed.

There is yet something more in the phrase ; for the efficacie of delusion lies chiefly in this, that all these prodigious sins should be committed by Christians, and Christians bearing the name and title of Saints, and they so far from shame and reluctance in the committing of them, that they vaunt, insult, rejoyce, boast and triumph openly in the committing of them, as if they had done God and the Church some speciall service : here lies the efficacie of delusion, that ever professours should be thus given up to a reprobate minde to commit such abominable sins against the light of nature with delight and greediness. This is the grand Character of Antichrist followers.

But it is said, that God sends these strong delusions ; if so, then is not God the Author of their sin and damnation ?

To this the generall answer is, that God sends not this delusion *effective*, but *permissive* ; he is not the efficient of it, but the permitter of it. He permits it by letting loose the reins to Satan, and to Antichrist, and his Instruments. God doth not positively send them delusions. There cannot greater blasphemy be thought

Object.

of then to affirm God to be the Author of evil, God sends not any thing for that end to make men believe a lie, neither doth he permit it for any such end, though in the consequents by accident it effects the same. The Judge fore-warns his servant of theft, and then tries him by laying money in his way; he steals it; the Judge in punishing him is not the cause of his sin, but the Author of his punishment. God permits nothing unwillingly: permission stands not in opposition to the will; for permitting a thing is in some sort willing a thing: and besides, it cannot be supposed that God is an idle Spectator of events; for he is the Governour of all things, and directs all things according to the counsell of his will, and therefore by permitting of these delusions to beguile souls to their damnation, he wills them.

Answ.

To this we answer, that God doth will these things; but neither as a means, nor as an end tending to evil; he wills them as actions simply considered, which are not evil, but are made so by accident, through the defects of evil men. Or thus, God wills them as punishments to the wicked, and so they are good, as being destinated to a good end. He sends seducers amongst hypocritical professors, as a King sends fire-ships which he takes from his enemies; and guiding their sterns, sends them into the midst of his enemies Navie, whereby he fires and destroyes his enemies. God may be justly said to will these things, as punishments; but not as sins. One and the same thing may be both a sin, and a punishment of sin, as *Augustine* instanteth in many particulars; a sin both in the seducer and the seduced, and a punishment, as by the wise providence of God ordered to both their destructions.

Aug. contra Julianum, l. 5. c. 3.

As a Judge makes one thief to intrap and destroy another, so God destroyes one sin by another. *Peccata precedentia punit peccatis sequentibus*. God here makes their after-sins to punish their former: since they would not imbrace truth to their salvation, they shall imbrace errors and lies to their damnation; God, as the supream Author of his own righteous vengeance, can take up what weapons he will against his enemies. Now what fitter Instrument can you finde to punish Apostates in heart with, then to fill them with their own wayes: a false tongue is most fit for an itching ear. These blinde hypocrites God lets them take hands, and lead each other in their new-found paths of delight, untill they both irrecoverably fall into the ditch. These followers of Antichrist despise truth tendered by Gods messengers, and God there-

thereupon justly with-drawes his grace tendered to them ; and so they are as wandering sheep in a wilderness, a prey to those beasts of prey , to that roaring lion who daily goeth about seeking for such souls to devour them. God infuseth no evil qualities either into seducers or the seduced, but onely leaves them (who first left him) to the evil of their own hearts. They heap to themselves Teachers after their own hearts ; a false heart will choose a false Teacher ; and God lets them both alone : Ephraim *is joyned to Idols, let him alone* : this is all the sending which God is said to send. Seducers shall one day know that God never sent them : *They ran , and I have not sent them.* God will one day say to both the seducers and seduced , Who required these things at your hands ? when men make gods with their hands, God leaves them to worship those gods. They would not receive the truth ; well, saith God, they shall not receive the truth, but shall be hardened in their sin, untill they die. Since they refused counsell and knowledge and the fear of God ; they shall have none of it ; I will refuse them, saith the Lord ; they shall be given up to strong delusion to believe a lie. Since they would not feed on Angels food at Christs Table, they shall feed on the Devils excrements amongst the swinish herds of hereticks destinated to damnation. As Christ by his gracious wisdom did save an adulterous woman from the judgement of adulterous men, by causing the shamefull sin of the condemned to lie upon the guilty consciences of the condemners : So God in his glorious wisdom brings to damnation hypocrites, by letting seducers baits catch those seduced souls, that so greedily catch at them ; whereby they shamefully (like those accusers of the woman) go away and leave Christ, his Ministers and his Ordinances. In all this God is true, though every one of them be liars.

[*That they should believe a lie*] so Beza renders it and the Syriack. To a word [*that they should believe that lie*] *ms. 46. 20*, the lie ; what lie ? Mr. Leigh answers, Antichrist. Since they would not imbrace Christ, the truth, they shall be given up to blindness and hardness to imbrace Antichrist, the lie. A lie is falsehood appearing in the cloke of truth, and so is Antichrist, which these Apostates shall imbrace. They rejected and revolted from Gods anointed ones, which were the Cedars of God, and chose to themselves the bramble, and under this scratching thorn those goates shall sit till a fire come forth from the Lord, and devour both it and them. They heap to themselves ignorant and unlearned

*Deum mittet,  
quia Deum a diabolo  
istam facere permissum.  
Aug. de Civit.  
l. 20. c. 19.*

*Opposit. Aposto-  
lus veritatem  
Christi non  
mendacio, sed  
iniquitati Anti-  
christi. Cornelli.  
à Lapide.  
112 Scholia.*

Docent Scriptu-  
ras quas non in-  
telligunt, prius  
imperatorum  
magistri, quam  
doctorum disci-  
puli. Hieron.  
Epist.

Usurpacio est  
usu capionis in-  
terruptio in iur.  
civil.

Teachers, perverting the Word to their damnation, such as *Jerome* speaks of.

The very name Antichrist imports a lie; for he is one against the truth, against Christ, who is the way and the truth. If [*love of the truth*] be meant Christ, as *Chrysostome*, *Oecumenius*, *Theodore*, and severall other learned Authors affirm, then most probably the imbracing a lie is here meant, the subjecting to and closing with Antichrist, or (as very probably) truth is put for the anointed offices, the two Witnesses, which these Apostates reject, and imbrace the Antichrist, who in opposition to them is called a lie; usurpation is a lie, the great usurper is the Antichrist, who supplants the Witnesses, and therefore called in the abstract the lie.

He is called in *1 John* 2. 22. *ὁ ψεύστης*, the liar, who is the Antichrist, who denies the Father and the Sonne, that is, the constituted offices in the Church, *Luke* 10. 16. for he that denieth them, denieth Christ; and he that denieth Christ, denieth God.

## CHAP. VII.

Verse 12.

**T**hat they all might be damned, who believed not the truth, but had pleasure in unrighteousnesse.

This Verse windes up *Pauls* prophecie of the Antichrist and his followers.

It hath two parts in it. The first shewes us the last of Antichrist and his subjects, *viz.* their finall damnation. The last part is an *exegetis* of the two foregoing verses.

*ὅτι ἀποδοῦναι*; that they might be damned. *ἀποδοῦναι* is here used for *κατακρίναι*, the word properly signifies to judge; but in the worser sense it is often in the New Testament put for to condemn, as *Luke* 19. 22. *Out of thy mouth*, *ἀποδοῦναι*. *I condemne thee*; and so generally Expositors understand it, that their judging here shall be, *cum iudicio damnationis*, with the judgement of damnation: Here we have the dreadful *Catastrophe* of Antichrist, but especially his companions; his men of names: and something more me thinks I see as matter of comfort in the Text, *viz.* the time when he shall be thus with his followers damned, or cast into hell, as *Revel.* 19. 20. expresseth it. Compare it with *2 Tim.* 3. 8. 9. and it informs us, that they shall proceed no further then to oppose the Witnesses, as *Jannes* and *Jambres* did *Moses* & *Aaron*; when

*ἀποδοῦναι ὅτι*  
*κατακρίναι*.  
Scholia.  
Ita Beza.  
Aquinas.

when they have resisted the truth, *i. e.* the Witnesses maintaining the truth in opposition to the lie Antichrist; when they have corrupted their own and others mindes with heresies and blasphemies, and when they have shewed themselves reprobates concerning the faith, then they shall proceed no further: they shall then receive the wages of their work, damnation. These that *Paul* prophesies of to *Timothy*, are the same that here he prophesies of to the *Thessalonians*, for they are all professors of Religion, all in one livery, practising the same devillish things, and being alike corrupted and depraved. We finde Antichrist and his followers in *Revel. 11.* and *Chap. 13.* proceeding no farther then the slaying of the Witnesses, and triumphantly insulting over them, and their authority for three dayes and an halfe; and then on a sudden unexpectedly a cloud is seen, and a loud voice is heard, the Witnesses rise, the 7000 names of men are slain by a great Schisme, Commotion, or Earth-quake, which finisheth the second wo; and then followes presently the third wo, or seventh trumpet, and then the Dragon, the beast, and the false Prophet are cast into hell: and *Hallelujahs* and praises throughout the Church are thundered, and no more of Antichrist appears for ever.

So that I will say to the true Church, as Christ in *Matth. 24.* When ye see these things begin to come to passe, know that the time of Antichrists damnation is nigh at hand, even at the door.

[Who believed not the truth] ἡ δὲ ἀλυσία. The Holy Ghost seems to point at some peculiar eminent truth, which these hypocrites and Apostates did reject and would not believe; for 'tis not to be imagined that they rejected all truth, and turned Infidels and Heathens, for then they must necessarily cast off the profession of Christianity, which they that follow Antichrist do not do; and therefore I conceive it is some eminent truth, which God permits to be opposed, purposely to trie the knowledge, faith, love, sincerity, Christianity and courage of his people, and to discover the rottenness, hypocrisie, and back-sliding of formal professors; this God usually doth in every age: some eminent truths or other he permits to be opposed, and calls out eminent professors to witnesse unto blood on their behalfe. There's never an Article in the Creed, but at one time or other hath been thus victoriously in blood defended; all being delivered to us sealed with our holy Ancestors blood; Thereby teaching us our duty in a time when truth's opposed. God permits certain truths in severall ages



to be opposed in Queen *Maries* dayes: the doctrine of the Sacraments was opposed, and the true way of externall worship; and then God first sealed his truths with his Martyrs blood; and then delivered them to us, their posterity. Now in the time of Antichrists appearing the great truth, which shall be called in question, to the trial of the Saints, and the discovery of hypocrites and formall professors who shall reject this, is the two great Offices originally Christs, derivatively those whom he anoints, or designes thereunto, (*viz.*) to the Kingly Office, and to the Sacerdotall or Ministeriall Office. (Blessed is that Nation that enjoyes them both together.) These two Offices Antichrist shall (as we have already shewed) oppose and depose: and this makes him formally Antichrist. Now to this Antichrists followers (even against their former protestations and open professions) shall consent, and in the ruining of the Offices shall concur; and thus they shall rebell against the truth, and become the followers of Antichrist. This onely is signified, *Revel. 13.* by giving the mark to the beast, and receiving the mark of the beast; that is, engaging against the anointed Offices to be a subject to the government of Antichrist in direct opposition to it.

[*Truth*] is here put in opposition to [*lie*] in the foregoing verse, which is there to be understood of the Antichrist; they could put confidence and trust in the lie, the Antichrist, the usurper; but in the truth, the Ordinances established by God they could repose no trust, but rejected them: therefore (*John* the 11.) these followers of Antichrist are said to perish in the gain-saying of *Core*, who rejected the two great anointed Offices of Magistracie and Ministry, *Moses* and *Aaron*: and in *2 Tim. 3. 8.* There the truth that these Rebels resist, is specified, 'tis that of Magistracy and Ministry; such a resistance as *Jannes* and *Jambres* made against *Moses* and *Aaron*, in vilifying them, their commission and authority.

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#### CHAP. VIII.

*Buts* had pleasure (or delighted) in the iniquity.] This is a Rhetoricall *Antithesis* to the words immediately preceeding them.\*

[*Αλλὰ, οὐκ*] is an adversative particle, and put here oppositively; as much as to say, they distrusted and fled from the truth, but they

they would throw themselves into the armes of unrighteousnes: they rebelled against Gods instituted Ordinances, but willingly with all their heart submitted to an usurper, the injustice, that is, (saith *Gersonius*) the Antichrist, who before is called the man of the sin, and the lawlesse one; and here in the abstract, unrighteousnesse. Because both his rising, reigning, and manner of being is unrighteous. He works unrighteousnesse, and receives the wages of unrighteousnesse with these his followers, who are all justly damned for the same. 'Tis the highest aggravation of sin and provocative of wrath to take delight in sin.

*Gravius est deliquere peccatum quam facere.*  
GREG.

*ἀντίχριστος* is by the learned distinguished from *ἀνίστα*; this comprehending the sins against God in the first Table; that comprehending all sins against our neighbour in the second Table of the law of God: so that [*taking pleasure in iniquity*] may be interpreted; delighting in rebellion, murder, supplanting, robbery, treason, slandering, oppression, adultery, false witness-bearing and covetousnesse. These are sins of the second Table: sometimes, as here in the Text, we finde the word opposed to *ἀλήθεια*, so 1 Cor. 13. 6. there the Apostle (using a method much cried down by the hypocrites and apostates of these times, viz. that of discovering true grace by signes) having discoursed of the excellency of love, gives the signes of true love, which these hypocrites who are the followers of Antichrist, of whom we treat, have not: and observe how this signe of true love meets with them [*rejoyceth not in iniquity, but rejoyceth in the truth*] this is true charity and love. But now the followers of Antichrist who are high-flown professors, and prate much of love and charity, and tenderneesse, and bowels, and cry out against bitterneesse and rigid spirits; do notwithstanding walk the *Antipodes* to this Text. If we compare this in the *Corinthians* with this we are now upon in the *Thessalonians*: in the one you have the true reall Saint rejoycing, not in iniquity, οὐ χαίρει οὐκ ἐν τῇ ἀνομίᾳ, there is the same word, he rejoyceth not in iniquity: but now the hypocrites, who are the followers of Antichrist; you finde them here in the Text, ἐνδουλοῦνται ἐν τῇ ἀνομίᾳ, taking pleasure in iniquity; and what's the reason? it hath been given already in v. 10. because they loved not the truth they did profess. And this is also the reason why they imbrace a lie, because they want true love: for true love rejoyceth in the truth; but hypocritic rejoyceth in a lie. So that as the word is opposed to the truth, it gives us to understand thus much, that

Anti-

Antichrists followers are a company of hereticks, that oppose both first and second Table-truths: they kisse truth, as *Joab* did his brother General, onely with an intent to stab it, and destroy it: as Christ (*Job. 7. 18.*) is truth, and no unrighteousnesse is in him, and as all his followers love truth, and hate all unrighteousnesse: so in Antichrist there is all unrighteousnesse to be found, and no truth; and all his followers are such as reject truth, and love unrighteousnesse. This is not onely the comparison that many of the Ancients make, but the Scripture it selfe makes it, as we have seen.

*adversaria* is a word of large extent. But here I humbly conceive 'tis restrained to the thing in hand, and that is, (as we said before) to the Antichrist, who is in the same propheticie called the man of the sin, and the son of the perdition, and the exalter and opposer of the Ordinances of God, Magistracy and Ministry, and so the opposer of the truth; and then the lawlesse one, in opposition to truth established by law, Gods law, and mans law, and natures law. These are titles setting forth the effects of his power against those that oppose him: after this followes from *v. 9.* to *v. 12.* the manner of exercising of his power over his followers; those that subject unto him. His power is in signes and lying wonders, and all manner of unrighteousnesse; the effects of this his power is the seduction of those that follow him; from which the Holy Ghost gives him two other titles, or rather, marks of infamy, [*the lie*] and [*the unrighteousnesse*] the grand usurper, and the great transgressor of the second Table; the changer, i.e. the breaker of the Saints laws and times. In the exposition of words, we must look to the scope of the matter or propheticie in hand, and what in that place the word or phrase imports, not what it may signifie in another place upon a different subject. In this place, not I, but others take it to be meant of the Antichrist; whose followers, as they are said to reject the truth, i.e. the truth which Antichrist opposed, and threw down viz. the Ordinances of God, the mediate pillars of truth, the two Witnesses: so they are said to sit down with great content, and propension of minde under the government of the Antichrist. They are not forced to it as some are; but they are Volunteers; they cry him up; applaud him, approve of him with full consent, and delight in him; and so much as *donde* imports, it is not amisse translated, [*Take pleasure in the unrighteousnesse*]. The followers of the Antichrist, they love him with the love of complacency; 'tis a kinde of

*adversaria proprie  
significat aucum  
facere injuri-  
am, aliquem per  
vim opprimere.  
Alsted.*

Rom. 12.

of death to them to be dissuaded, there they are resolved to love, there to live, there to die, and there to be damned, which the Holy Ghost tells us is their certain doom, notwithstanding all their flourishes and feigned shewes of sanctity.

As it is impossible to pluck a reall Saint from Christ, because he is elected; so 'tis impossible to pluck one of these mock-Saints from Antichrist, because they are destinated to be damned; the foregoing signes of whose damnation is their rejection of the truth, cleaving to the lie, and taking pleasure in the unrighteousnesse.

All therefore that I have to say to the Churches in generall, and to every particular Saint from what I have said, is, *solens, legere*, take up the Bible and read; take up *Moses* and read him; take up the rest of the Prophets, and read them; take up Christs prophecies of the Antichrist, and *Pauls*, and *Peters*, and *Judes*, and *Johns*, and see what they say. What readeest thou? what finde ye there? finde ye not that the ends of the world are come upon ye? finde ye not this day those Scriptures fulfilling in your eyes? Learn from them to know the times and the seasons, that so the great and terrible day of the Lord, which is neer upon all the Gentiles, may not come upon you unawares: be sober; and watch unto prayer; gird up the loines of your minde; stand fast in the faith; quit your selves like men, your enemies on all hands are great and furious. The Devil is now exceeding wrath, knowing he hath but a little while, a short reign. Let's therefore be encouraged to patience, and let me write one word of comfort from my prison, to those Saints of God that seem to be prisoners to the Devil, that are held in the dreadfull black chains of desertion, that groan out their souls in doleful complaints: Let them be comforted with this, Behold, the day of the Lord draweth nigh, your chains are dreadful, but not eternall. Lift up your heads, for the time of your redemption draweth nigh; Satan that hath chained you, shall anon be chained and sealed in hell; he hath oft assaulted you, but he shall assault you no more to deceive you.

Maintain the combate with constancie, patience, and faith; help is at hand, hope in the Lord yet a little while, & *he that cometh will come, and will not tarry*: he'l come to your aid and comfort, and salvation, who manfully resist the Devils blasphemous injections; when he'l come to the damnation of those who willingly embrace, and joyfully entertain all his temptations, leaping and laugh-

laughing, & triumphing in the Devils chains, as with bleeding hearts we hear of them & see the every day. These are of the night, of the black night, reserved for chains of darkness; but ye, who are children of the light, though for the present in darkness: keep on in duty and in a way of obedience, though you finde no comfort in it, God may have most glory when you have least comfort, and you therein expresse most grace, most obedience; Faith and patience, though in the storm you see it not, your acts of faith may be tossed, but the habit abides firm, that seed of God shall never suffer Ship-wrack in the greatest storme; the Mariners skill is seen then most, when he saves the ship in a stormy night, when he hath neither Sun, nor Moon, nor Stars to direct or comfort him. Keep at the helme of Ordinances, let not Ministers, nor the Communion of Saints be grievous or irksome to you: let the oares of duty be played. Pray for the day stars appearing, long for the comming of Christ to destroy the beast and the false Prophet, and the Dragon, according to his prophetick promises: for certain, that great day is neer; and doubtlesse, that day will bring great comfort to distressed and deserted souls, as well as others; therefore long and pray, and groane for this comming of Christ, which will raise the Witneses, refresh his afflicted Saints, and convert back the twelve Tribes, and chain up the old Dragon.

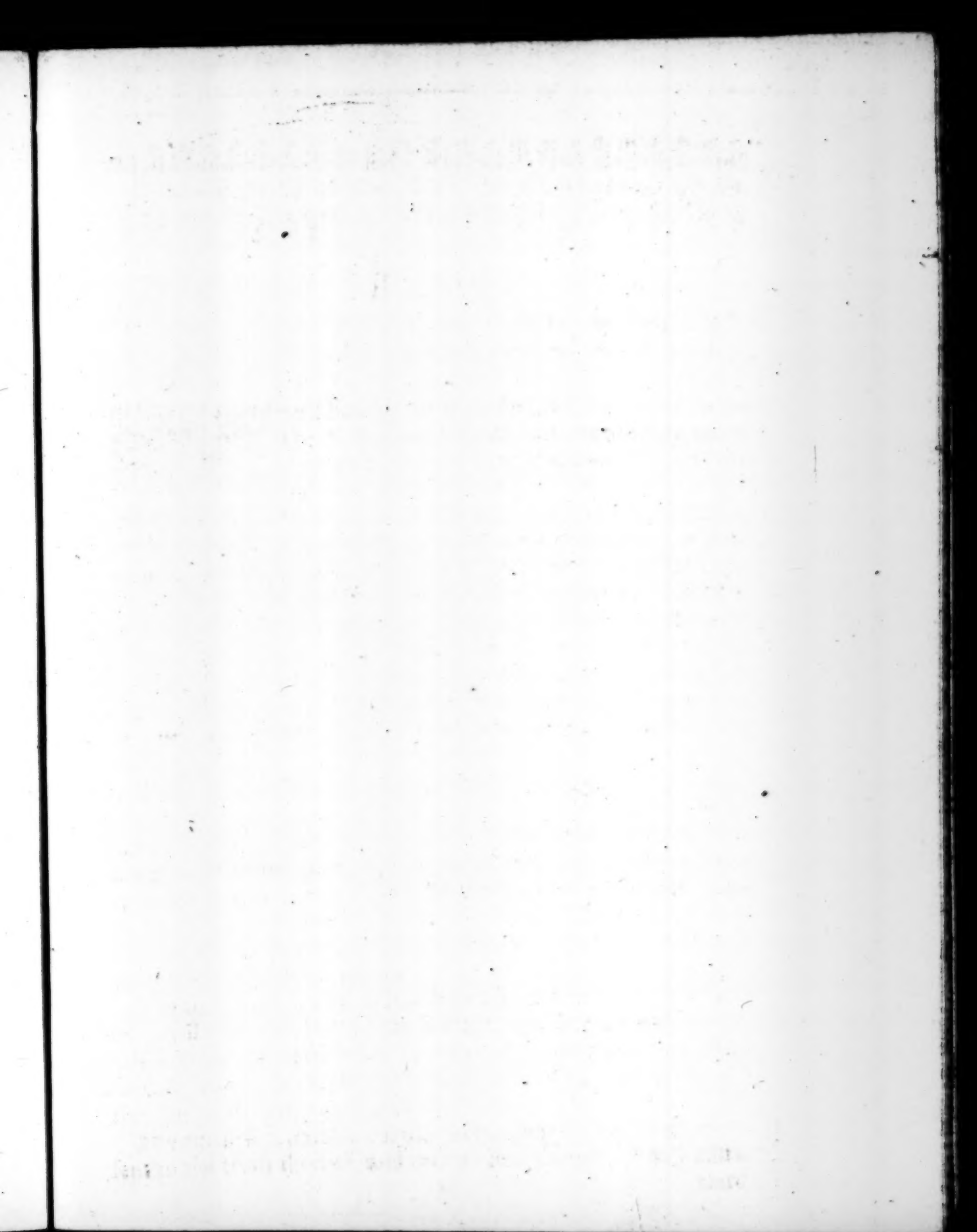
*Even so, Come Lord Jesus Christ, Come quickly,*

*A M E N.*

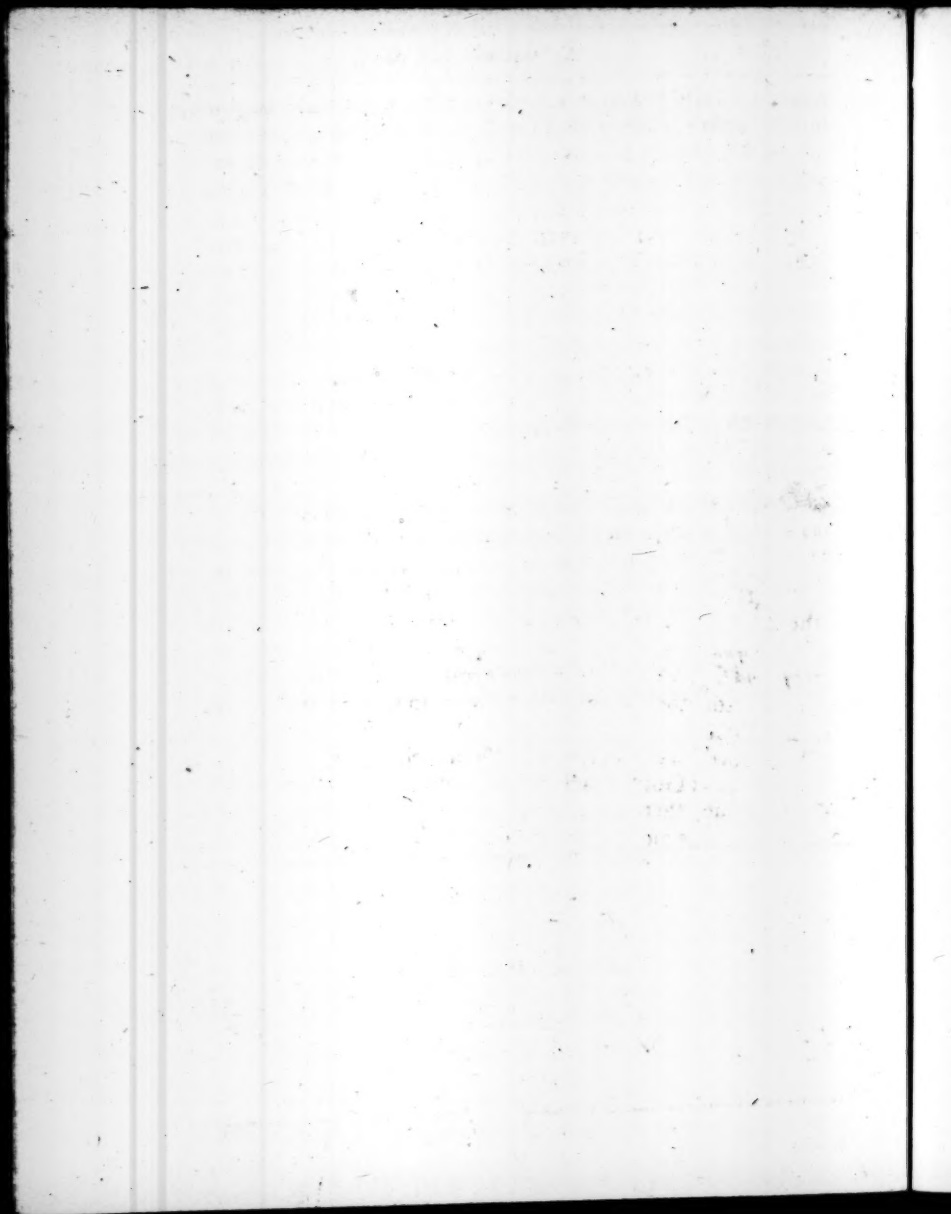
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**F I N I S.**

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## THE POST-SCRIPT.



After I had put an end to what I have writ upon the foregoing subject, an eminently learned Text-man (having viewed my papers) sent to me this insuing note.

Sir, If I mistake not, you and I differ much concerning the time of the destruction of Antichrist; for there are two great battells to be distinguished, the one of the Resurrection of the witnesses, *Revel. 11.* which is called a great Earth-quake, tending to the fall of the tenth part of the City, the other the field *Armageddon, Revel. 16.* *Such an Earth-quake as was not since men were upon the Earth, so mighty, and so great, v. 18.* then the great City and the great enemies fall together; also I am of opinion that we are under the sixth Viall.

These words in themselves (as also in their effects upon me) are as Apples of Gold in pictures of Silver, *i. e.* of ten times greater value, then they promise to the outward view. Nothing could come more opportunely to me, for hereby I have an occasion given me, to gather up those sacred mysterious fragments in the *Revelations*, which I onely left behind, because I thought *Pauls* basket (I meane the 12. verses I treated on) would not well hold them all.

The things then to be discoursed of from this happy occasion are, first, of the two great battells, the one *Revel. 11.* the other *Revel. 16.* under this, the time of the destruction of Antichrist, falls to be largely and clearly discussed. Secondly, of the time of the pouring out of the Vialls.

For the first, I am so far from questioning it, that I fully consent to the truth thereof, and rather then detract, I will add a

third battell to be distinguished amongst the rest, or at least wise make it questionable. The first, *Revel. 11. 12, 13.* when the witnesses rise, and the Earth-quake shall beate down the tenth part of the City.

The second battell, *Revel. 14. 15, 16, 17, 18, 19, 20.* when the Vine of the Earth, i.e. the *Mahumetan* Church is destroyed.

The third battell, *Revel. 16. 16, 17, 18.* compared with *Revel. 19. 18, 19, 20.* when the Dragon, the Beast, and the false Prophet are destroyed. Now to question much whether these two latter are not one, but of that in its order we shall discourse, if we have room. As for that Battle, *Rev. 11.* (though I improperly call it a Battle) it is clearly distinct from that in *Revel. 14. 16, 17, 18, 19.* and that *Revel. 19. 19.*

I cannot well call this in *Revel. 11.* a Battell, because in the raising of the witnesses, the fall of the tenth part of the City, and the slaying of the seven thousand heads of men we finde not so much as a sword unsheathed, nor a battell fought for it. But *verse 11.* the Spirit of life from God entring into the witnesses, hath this double contrary effect, it sets the slaine witnesses on their feet, and makes their lively merry enemies tremble with feare. The great voice (*ver. 1.*) which calls the witnesses to the Throne, cast the enemies from the Throne; for the same houre that the witnesses ascend to Heaven in the Throne, the same houre there was a great State-Commotion (for so *anagis* may be translated) which caused this double effect, first, it restored the tenth part of the City to the witnesses, (for by the fall of the tenth part is meant the falling away of that Kingdome or the dominion of the Beast of the bottomlesse pit, to the witnesses, who were (*ver. 7.*) by the Warres and Conquests of that Beast cast out of that Throne and seate of Authority.) Secondly, this great Earth-quake or Commotion, slew 7000. heads of men, so *Beza* renders it; it is probably meant the ring-leaders of those that slew the witnesses, these by a great Commotion shall be slaine by some grand division, or intestine Warre amongst themselves. Such a schisme *Ezekiel* Prophecies, *Cap. 38. 11, 12.* which is to be about the same time of the seventh trumpet.

Let not then the hearts of those that keep their garments clean, & walk with the Lamb be afraid, but let them when they see these

The shaking  
of Heaven and  
Earth in the  
Scripture-sense  
is the over-  
throwing the  
Throne of  
Kingdoms,  
and the  
strength of the  
Kingdoms of  
the Heathen.  
*Hag. 2. 22.*

these things begin to come to passe (Luk. 11. 28.) look up and lift up  
 their heads for their redemption draweth nigh. 'Tis not in the pow-  
 er of Armes, or Navies to raise the witnesses, neither must they  
 doe it, but tis the spirit of life from God. *Zach. 4. 6. 7.* a cogent  
 text to our purpose, *Nor by Might or Army, nor by Power, but  
 by my Spirit saith the Lord of Hosts* There is a time when the  
 witnesses strength is to sit still, God will make that Mountain  
 that stands in the way of his Zerubbabel to become a plain, and he  
 shall bring forth the head-stone with shoutings, Grace, Grace unto  
 it. The hands of that Zerubbabel that laid the foundation of a  
 Church, and State reformation, his hands shall also finish it:  
 'Tis a Prophetick promise, extending it selfe to these last times.  
 But to our purpose, whether we call it a great battle, or a great  
 Earth-quake, we affirme and prove it that it is distinct from  
 that great battle or Earth-quake, *Revel. 16.* and *Revel. 19.* and  
*Revel. 14. 16.* — for this in *Revel. 11.* is under the second woe-  
 trumpet, those in *Revel. 14. 16.* and *16. 16.* and *19. 19.* are  
 under the third woe-trumpet, as appears by *Revel. 17. 19.* com-  
 pared with *Rev. 14. 15.* and *Chap. 16. 18.* all which prove that the  
 Earth-quake, voices and thunders are not untill the temple be  
 opened in Heaven, and the Angell came out from thence cry-  
 ing with a loud voice; the loud voices of the seventh trumpet are  
 made by the Angells coming out of the Temple, but the Tem-  
 ple is not open untill the seventh Trumpet sound, *Revel. 11. 15.*  
 19. therefore these voices, thunders, and the great Earth-quake  
 are under the seventh Trumpet.

Againe, that Earth-quake, *Revelations 11.* under the second  
 woe, only throws downe the tenth part of the City, and  
 slayes 7000. heads of men, but that *Revelations 16. 19.* and *19.*  
 19. slayes the three grand enemies of the Devil, the  
 Beast and the false Prophet, and that great Earth-quake rends  
 the City in three parts, what in particular it meanes I know not,  
 but in generall it signifies the utter ruine of it. Observe this  
 from *Revel. 11.* that when the witnesses rise, and the tenth  
 part of the City falls, and the 7000. names of men are slain,  
 we reade not a word of the slaying of the Beast of the Bottom-  
 lesse pit; No, though his followers be destroyed, yet he e-  
 scapes, he is not destroyed untill the great battle under the se-  
 venth trumpet, which *Revel. 11. 14.* comes quickly and suddenly  
 after the second is past. This Beast of the Bottomlesse pit is the

Note.

Antichrist, who is so called, *Revel. 17. 8.* and he goes into perdition, therefore *Paul* calls him *the Son of perdition*; in *Dan. 7. 8. 24. 25.* he is called *a little horne*, divers from any of the Princes or Monarchs under the *Roman Empire*, the signes whereby to know him are, *he plucks up three Hornes or Kingdomes by the roote*, thats expounded, in *ver. 24.* *he subdues three Kings*, and *ver. 25.* tells us *what Kings*; they are Kings that defend the sacred attributes of God, for in their ruine comes up a tolleration of Blasphemy, it is in the text laid to his personall charge, because he is the great supporter of Blasphemers. Secondly, they are three Kings that protected the Saints of God, for in their subversion the Saints are worn out; when Blasphemy is tolerated, the Saints must not thinke to thrive. Thirdly, they are three Kingdomes, which had good Lawes and Customes, else Antichrist would not change them. This little horne (saith *Hierome*, *Theodoretus*, *Aquinas*, and severall others both of the Greek and Latine Fathers) is the Antichrist, and considering the forecited Symptomes in the text with what immediately followes, I cannot see how we can conjecture him to be any body else, especially when these texts agree so fully with *Rev. 11. 7.* but that which cleares it most of all is, *ver. 26. 27.* which compared with *Revel. 11. 15.* evidence it clearly, that this little horne is the Antichrist, and that this Antichrist is to be slaine at the sounding of the seventh Trumpet. And upon this very ground I conceive you have a fuller description of this little horne, *Dan. 11. 36, 37, 38. — 45.* whom the Fathers call the Antichrist; for when he shall proceed so far against the Church, as to pitch his Tents in the Mountaine of holinesse, and for all that shall surely come to his end, at that time, *Dan. 12. 1.* *Michael*, i.e. *Christ shall stand up, and there shall be a time of trouble, such as never was since there was a Nation*; tis the same with *Revel. 18. 16.* *Daniel* calls it *a time of trouble*, *John* calls it *a great Commotion*, the Evangelists allude to this of *Daniel*, when they speake of Christs comming in the clouds with glory and great power, which is at the seventh Trumpet. The Holy Ghost, that we might know Antichrist when he comes, hath both in *Daniel* and the *Revelations* given full and ample descriptions of him. *Revel. 11. 7.* is parallell with *Dan. 7. 24.* and *Revel. 13. 11, 12, 13, 14, 15. —* is parallell with *Dan. 11. 36, 37, 38. —* in the former you have the descrip-

tion of that sinne, that makes him formally the Antichrist, which is the slaying of the witnesses: in the latter you have the plat-forme or Modell of his government, which he sets up after he hath slaine the witnesses; from both you have him a third time twice againe mentioned, whereby you may assuredly know him, in *Revel. 17. 8.* respecting *Revel. 11. 7.* and in *Revel. 19. 20.* where he is called the false Prophet, in relation to his cheating signes and false wonders, *Rev. 13. 14.* and also to his government wherein he pretends to imitate *Moses* the great Prophet, he is a mock-*Moses*, and therefore a false Prophet. Thus by the way something out of my way, yet much conducing to the purpose, have I given you a description of Antichrist, in laying before you the texts that make mention of Antichrist; I now returne, onely be pleased to observe thus much to our purpose, from this which we have said by the way of the Antichrist, that the Antichrist which is a false Prophet is not destroyed untill the seventh Trumpet sound for that battle, *Revel. 16.* unto which the Kings of the earth and the whole world (*ver. 14.*) are solicited to send aide, and that *Revel. 16. 19.* are both under the seventh Trumpet, at both which (which are both one) the false Prophet appears.

*Obj.* But if we are now under the sixth Viall (as many learned and pious Divines affirme, and as this worthy and eminent Divine my informer supposeth) then is this great battle to be fought before the third woe-trumpet sound, and all the enemies of the newly converted Jewes, and the refined Gospell-Gentiles are to be destroyed before the seventh Trumpet sound: the Judgment shall sit, *Dan. 7. 26.* compared with *Rev. 20. 4.* the blessed time of 1335. dayes, *Dan. 12. 12.* which is a great effect of the first Resurrection, *Rev. 20. 5.* there 'tis positively said, that the ruine of those grand enemies (immediately before spoken of) at the great battle, and thereupon the establishing of the true Church in great power and Authority (*Dan. 7. 26. Rev. 20. 45.*) this is the first Resurrection, and so *Revel. 11. 11.*) the deliverance of the Gentile Gospell-Church is termed: and to this is the redemption of the believing Jewes resembled, *Ezek. 37. 5, 6, 7, 9, 12, 13.* and *Dan. 12. 12.* all which comes to passe under the sixth Viall, which is to be under the second woe; now if these things come to passe before the seventh Trumpet sound, there is a grosse mistake in the Calculation.



*Sol.* For answer hereunto we lay downe these two generall propositions, *viz.* 1. That none of the seven last Plagues or Vials are poured out under the second woe. Secondly, that there is a threefold time, in the clearing of these things, to be distinguished, *viz.* First, the present time of the passing of the second woe, and the things at that present time to be acted. Secondly, the intervenient time betwixt the passing of the second woe, and the coming of the third, and the things in that intervall of time to be acted. Thirdly, the sounding of the seventh Trumpet, or the coming of the third woe, and the effect of it.

1. Proposition. We affirme that none of the seven Vials are to be poured out under the second woe-trumpet.

The conclusion we intend from the proving of this proposition is, that we at this time are not under the sixth Viall; in drawing to this Conclusion, we shall prove two things which confirme the Proposition. First, that none of the seven last plagues come untill the second woe be past. Secondly, that as yet, the second woe is not past, these being put into a Syllogisme, the Conclusion followes. *Ergo*, we are not under the sixth Viall, the first position I thus prove.

*Arg.* If none of the seven Vials be poured out untill the third woe or the seventh Trumpet sound, then none of the seven Vials are poured out under the second woe or sixth Trumpet, for (*Rev.* 11. 4.) the sixth Trumpet or second woe is past; before the seventh Trumpet or third woe cometh.

But none of the Vials are poured out untill the seventh trumpet sound. *Ergo*, none are as yet poured out, the *minor* I thus prove.

If the seven Vials are not poured out (as they are not) untill the seven Angels that poure them out (*Rev.* 15. 5, 6.) come out of the Temple, and that Temple be not open for them to come forth, (as it is not, *Revel.* 11. 9.) untill after the seventh Trumpet have sounded, then no Vials are as yet poured out, because the third woe is not yet come; and the third woe cannot yet come, because the second is not yet past; this leads me to the proof of the second position, *viz.* that the second woe is not as yet past. Thus we prove it.

*Arg.* The second woe is not past untill the witnesses have finished their Testimonie, be killed, lye dead three dayes and an halfe

halfe (i.e. three dayes, and the halfe of three dayes) and rise againe and ascend unto Heaven, and untill the Earth-quake, which throwes downe the tenth part of the City come, and the 7000. names of men be slaine: but the witnesses have not yet lyen dead three dayes, and the halfe of three dayes, i.e. foure dayes and a halfe, nor are they risen, nor is the tenth part of the City fallen by the Earth-quake, nor are the 7000. chiefs of men as yet destroyed, therefore *Rev.* 11.7.---14. the second woe is not yet past, This leads us to the second proposition.

There is a threefold division of time to be considered in the more full handling and clearing of this matter, within each of which divisions, distinct and various things and actions are limited, as first at the present time of the finishing of the second woe, we see what eminent things concur in *Revel.* 11. 1, 2, 12, 14. as but even now we have shewed. For the clearing of the thing in hand, let me premise a word or two of the three woes: Know then that there are but three woes mentioned in this Prophecie, the first woe falls upon the Western Churches, caused through the foule and horrible apostacie of the heads of the Church of *Rome*, the Papacy, which is called a Star fallen from Heaven, *Revel.* 9. *verse* 1. to *verse* 11.

The second wo falleth upon the Eastern Churches, *Rev.* 9. 13. 21. the Instruments of which woe are the Turkes, the Mahometan brutish Tyrants, who have not onely defaced the Christian Churches in the Eastern part of the world, but also keep the Jews from possessing freely their own promised Lands and possessions.

Now at the end or finishing of this second woe, God begins to visit his Church under her long Sackcloth, state and condition, and to raise up his slaine witnesses, and take away one tenth from the grand enemies, and at the same time to slay a great number of notable enemies of the Church; and after this in a very short time, comes the third woe, which falls dreadfully upon all the enemies of the Church that oppose it, throughout the world, both the Turkes and the Papacie, who have brought such woes upon the Western and Eastern Churches.

Now after the second woe is past, when the witnesses are raised,

raised, and the tenth part of the City is fallen, and the 7000. are slaine, betwixt the second woe passing, and the third woe coming, there is an intervall of time which is diligently to be observed.

That which *John* sees in this intervall of time, is in *Revel. 14. 15.* (for *Revel. 12. 13.* the next following the eleventh, are a vision of the Churches state under the *Arrian* persecution, under the Papacie and under the Antichrist, and his new government, *Revel. 33. 12. 18.*)

In *Cap. 14.* we have a vision of the comfortable and successfull presence of Christ in his Church, that Church where the witnesses rise, it is they that are redeemed from the Beast of the Earth, which sing the new song upon the harp to God, *verse 1, 2, 3,* and *verse 6.* now the witnesses are risen, great preparation is made for the promulgation of the Gospel, the Ministry, flie swiftly through the world, to call both Jewes and Gentiles from the foure corners of the Earth, to bring them to the knowledge of God in Jesus Christ.

And *verse 8.* you have the courage, faith and zeal of the ministry raised to such a height, that they confidently preach the certain and speedy downfall of *Babylon*, because of her filthy blasphemous Idolatry, wherewith she hath made all Nations, i.e. Christian Nations drunke.

And in *verse 9, 10.* (compared with *Revel. 13. 15, 16.*) the Ministers of that Church which (*verse 1.*) bears the name of Christ in his forehead, which (*ver. 4.*) is a Virgin Church, which followes the lambe. The Holy Ghost sets this Church out under the notion of peculiar selected persons, to note that it shall not be the generallity of professors of the Orthodoxe faith, that shall thus carry on Gods worke against the three grand enemies of the truth, but some particular faithfull ones in those dominions where the witnesses were slaine: in that Church after the witnesses are risen, do the Ministers (*verse 9, 10, 11.*) boldly denounce damnation, and the eternall vengeance of God against those that adhere to the Antichrist.

Now this must be in the intervall of time, betwixt the passing of the second, and the coming of the third woe, for it cannot be after the third woe, because at the third woe, *Revel. 19.* and *Revel. 16.* all the enemies are destroyed, and it is not to be thought that they will worship the Beast, or receive his mark after

after that he is caught alive and cast into Hell. And then this bold preaching, it is not before the second woe be past, *viz.* that the witnesses are risen, and the power that upheld the Antichrist be overthrowne and slaine, (which is to be at the passing of the second woe, *Rev. i. 11. 14.*) *exempla probant*; for I take this bold preaching to be one eminent effect of the rising of the Witnesses; and if this be one effect of the spirit of life from God entering into them, you may safely swear upon the Sacred Bible they lie now dead, they have no spirit in them against the Antichrist, the feculent matter of predominant fear hath so stupified them that they are speechlesse, like *Pliny's* *ἄσμοι*, they are mouthless men, I only mean, in not pleading for the great *truth* against the great *lie*, in not vindicating the great *truth* opposed, by declaring openly against the great *lie* that doth prevaile against it; it is an infamous and irreligious piece of cowardise to quit a persecuted truth that cryes aloud, come help me; and strenuously to defend a truth which persecutors shake hands with; is this thank worthy? No, 'tis to use a Heathens words) not only *ἔργων ποιεῖν ἀλλ' ἀναιδῶν*: tis not only an ungodly, but an unmanly act. Here's then one effect of the Witnesses rising, that they dare boldly speake against the Antichrist and his government, and those that are the followers of him, whereas before they durst not open their mouths; therefore I conceive this intervenes betwixt the second and third woe: and now by way of prevention of other objections from what we have seen in *Rev. 14.* we observe,

1. That the great preparations for an Universall Reformation, and Gospel Promulgation proceed principally from that Church where the Witnesses rise, *Zech. 10. 11.* God will first passe through the narrow Sea: So we may translate the *Septuagint*.

Observ.  
καὶ διελεύ-  
σουσιν ἐν θ  
λατρῇ σου  
Septuagint.

2. That after the witnesses are risen, though the Church shall prosper and prevail, yet untill the third woe come, the Church must not look to sit downe in peace without molestation, the patience of the Saints and their integrity will be still tryed, even to the death, as the two next verses seeme to tell us, *Rev. 14. 12, 13.* for though at the passing of the second woe, the chief of the Antichrists followers, who supported his usurpation in the tenth part of the City be slaine, yet the Antichrist himself is not slaine, nor all his adherents; for the first viall falls upon the remainder of Antichrists adherents, *Rev. 16. 2.* and he himselfe is plotting, *Rev. 16. 13.* with the Dragon and the Beast againe to overthrow the Church and the risen Witnesses: this vision of the plotting of the Dragon, the Beast, and the false Prophet, is another of those things which are to be placed in this intervall of time, betwixt the second

and the third woe, I meane the passing of the second and the comming of the third, for though *Rev.* 16. 13, 14, 15, 16. be placed as if it were an effect of the 6. viall, yet he that seriously views it will see it a distinct vision of it selfe; giving us the immediate foregoing symtomes of Christs unexpected comming to pour out the vialls. At this battell Christ comes like a thief, *i.e.* suddainly, terribly, unexpectedly, in the midnight of supine security; but how will he come? *Rev.* 19. 11. he comes on his white Horse, signifying victory and triumph, taking vengeance on his enemies, therefore his garment *ver.* 13. is dypt in bloud, and *ver.* 17. he comes in the greatnesse of his might, bidding such defiance to his enemies that he sends a messenger before he fights his battell, to invite the fowls of the aire to feast upon the slaine enemies which he intends to give them to supper; ('tis safe being on such a Generalls side) and what flesh is it that he gives them? *ver.* 18. 'tis the flesh of Kings, and the flesh of Captains, and the flesh of mighty men; but the Beast, and the false Prophet (*ver.* 10.) he, by the sword of his mouth, *i.e.* by his mandatory power, casteth them alive into the lake that burneth with fire and brimstone; they die not the common death of all men, dreadfull and irrecoverable, ruine is their undoubted portion, for the sword of the Lord shall effect it, *Rev.* 19. 21. Now what is all this but the immediate effects of the 7. Trumpet? and what are the effects of the 7. Trumpet, but the sending forth the Angels out of the Temple to pour out the seven last plagues of God upon the earth? If this great battell should be any thing distinct after the vialls, then the vialls cannot be the seven last plagues, *Rev.* 15. 1. nor is all done, *Rev.* 16. 17. when the last viall is poured out, because this great battell which is greater then the greatest plague, is still to come; and this would lead us to the third *Epocha*, or distance of time by us in the second proposition distinguish'd, *viz.* the comming of the woe, or the sounding of the seventh Trumpet, but we must not so leave where we left in *Rev.* 14. for at *ver.* 14. to the end of the chap. there is another vision which may raise doubts, but this vision being under the seventh Trumpet we shall passe it, onely to take in the 4. first verses of *cap.* 15. parallel with the 4. first verses of *Rev.* 14. here *John* had a sight of the seven Angels, with the last plagues; who, or what these Angels are I cannot tell, but if *v.* 2. be any way exegeticall of it, I am of opinion that these Angels come out of that Church where Antichrist had set up his usurped government, and by the great commotion (*Rev.* 11.) was thrown downe; for I take *Sea of glasse* to signifie a refined Church, and these that stand upon it the Witnesses, which in the downfall of Antichrists power, *Rev.* 11. ascended to the Throne, to

Hea-

Heaven; this I take to be the mount *Sion* (*Rev.* 14. 1.) on which those that openly and purely confessed Christ stood, there they stand on mount *Zion*, there they stand on a sea of glass mingled with fire, *i.e.* a pure and a zealous Church. These are said to get the victory over the Beast, and over his Image, and over his mark, and over the number of his name: this clearly points out to us that Church which of all the nations in the Christian world shall be first purged and refined, and freed from Antichristian bondage, and that is that Church where the beast of the earth set up his new government.

These 3. verses in *Rev.* 15. set forth the happy progresse in a reformation which the witnesses wholly risen from under the Antichrists cruel Tyranny have made, they became more pure and more zealous after their great deliverance, which they thankfully publish to the world, in hope that God will do great things against his enemies for the further propagating of the Gospel. These are the visions which we finde to fall betwixt the passing of the second wo to the coming of the third: I shall onely adde this, and then passe to the third, and add by way of *Quære*, Whether that space of time *Dan.* 12. 11, 12. be not the space of time betwixt the passing of the second woe and the full accomplishment of the third, I say full accomplishment, because the vials I conceive doe set forth Gods graduall proceeding against the enemies of the Church under the third wo trumpet, all things under the third wo are not accomplished in a day, either for the good of the Church, or the ruine of the enemies. Now at the end of that 1290. dayes, the time of the Jews persecution and dissipation shall be at an end, and they shall begin to flock in to Christ, but the day of their establishment in their own land, that blessed day, is not to be untill the 1335. day, but this we leave.

I proceed now to the last *Epocha* of time which lies within our circle, and that is of the time of the third woe, and the effects thereof, which leads us to the second thing in the little note of my noble friend to be discussed, *viz.* of the great battell distinct from that in *Rev.* 11.

We shall finde, if I mistake not, the seventh trumpet mentioned but twice in the Revelation, *Rev.* 10. 7. and *Rev.* 11. 15. in chap. 10. 7. when the seventh Angel shall begin to sound, the mystery of God shall be finished, that is the time of the Gentiles tyranny over the Jewes, and Gospel Gentiles shall be accomplished, and the twelve Tribes shall be converted, *Rom.* 11. 25. compared with *Isa.* 23. 13. and *Luke* 21. 24. as we have already shewed in the foregoing treatise.

The other Scripture *Rev.* 11. 15. mentioning the seventh Trumpet



shewes the effects or consequents of it, which is the opening of Gods mystery to be finished at this time; and you have two sides of this cloud, the darke and the bright side; the bright side is the bringing in of the twelve Tribes to the Gospel, and the drawing of the Gentiles after them, *Zech.* 8. 3. *Rom.* 11. 12. to the same faith and worship, where it is said that the Kingdomes of this world are become the Lords and his Christs, and he shall reigne for evermore: and then here is the dark side of this mystery, which is wrath, ver. 18. and eternall ruine on the enemies of the Church; we find this mystery thus finished, *Dan.* 7. 26, 27. and *Dan.* 12. 1, 2, 3. there the fulfilling of the word of God, or the finishing of the mystery of God is resembled to the day of judgment, and so it is *Revel.* 19. 20, and 20. 1, 2, 3, 4, 5. 'tis doomes day, the day of damnation to the wicked, to the Dragon, the Beast, and the false Prophet; and it is the resurrection day to the believing Jewes, and sincere gospel-Gentiles, ver. 5. this is the first resurrection; what is the first resurrection? see ver. 4. the establishing of the witnesses in the Throne, and giving them power to reigne over the world, and to purge the earth. At the passing at the second woe the witnesses rise, but at the comming of the third woe the witnesses are fully established in their power; they will have then a large power, and a lasting power. You knew where he was born that by his Christian piety and courage turned the heathenish world from Idols to serve the living God, he made *Rome* Heathen to become *Rome* Christian, he threw downe the heathenish potentates: from the same place look for a Monarch by his Christian courage, and magnanimous endeavours to throw downe *Rome* Antichristian, and carry on a glorious Church and State-reformation in *Europe*; sanctified affections fit a noble Christian for great understandings. Then are afflictions sanctified, when they drive to repent for our forefathers sins, our own, and the nations sins, and make us looke onely to Christ for mercy. *David* by Gods providence was brought so low as to beg his bread of a rigid surly clowne *Naball* before he cast his shoe over *Edom*, and made *Philistia* glad on any tearms to accept him. Crosse providences shall make me admire the unsearchable wisdom of God, but never make me dispondingly to call in question the faithfulness of God: that which most men this day make the ground of their diffidence, I make the argument of my confidence; and I build my arguments on that which I am sure is more stable then Heaven and Earth, *viz.* the prophetique promises of that God, who is both a Sun and Sheild to all that believe in them: a Sun to give light, heat, and comfort to them; a Sheild to safe-guard and protect them.

The seventh Trumpet produceth these two generall effects, the rui-  
ning of the enemies of the Church throughout the world, and the re-  
deeming of the Jewes from all parts of the world, and the sending out  
of the Gospel to the reforming of the nations of the world. Of these  
effects of this Trumpet do both the Old and New Testament Prophets  
prophesie, as also of the signes immediately foregoing the seventh Trum-  
pet, which are the prodigious things done against the professors of the  
Gospel, and Gods rising up by his eminent judgements against the grand  
enemies of the Gospel to their utter overthrow: this I take to be the ap-  
pearance of the sign of the Son of Man, *Mat. 24. 30. Chrysost. in Hom. 72.*  
on *Mat. 24.* speaking of these dayes immediately preceding the seventh  
Trumpet, calls them the dayes of Antichrist; and so far he is right, but  
me thinks he quite mistakes the signes, and the time of this signe, for  
both he and *Hierome* take the signe to be the signe of the Crosse, and  
the time when the signe shall appeare the day of Judgement; but I  
humbly conceive it is the time of the comming of Christ at the seventh  
Trumpet, which *2 Thes. 2. 8.* is called the brightnesse of his comming,  
because when Antichrist with his fellowes are destroyed, all the world  
shall conclude that the hand of Christ destroyed them: *Luke* bids us to  
take this for the signe, *Luke 21. 28.* *When these things begin to come to*  
*pass, look up, and lift up your heads, for your redemption draweth nigh:* When  
what things begin to come? ver. 25. when the signes in the Sun and  
Moone come, and ver. 27. when the Son of Man comes in a Cloud. See  
3. parallel Texts which expound these two verses: by Cloud is meant the  
white cloud *Rev. 14. 14.* wherein Christ appeares with a Crowne on his  
head, there's his great glory; with a Sickle in his hand, there's his  
power; his hornes in his hand is the secret of his power: *Mathew* calls  
this the signe of the Son of Man in Heaven, *comming in the Clouds of*  
*Heaven with power and great glory, Mat. 24. 30.* and *John* in *Rev. 19. 11,*  
*12, 13, 15.* calls it the opening of Heaven, and the appearance of Christ  
on a white Horse, that's an Emblem of his victorious power, [and on  
his head many Crownes] there is his glory: his Vesture dipt in blood  
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with ver. 29. *Isa. 3. 13, 15.* and with it *Revelat. 14. 14.* and with ver. 31.  
*Isa. 27. 13.*

shewes the effects or consequents of it, which is the opening of Gods myſtery to be finiſhed at this time; and you have two ſides of this cloud, the darke and the bright ſide; the bright ſide is the bringing in of the twelve Tribes to the Goſpel, and the drawing of the Gentiles after them, *Zech.* 8. 3. *Rom.* 11. 12. to the ſame faith and worſhip, where it is ſaid that the Kingdomes of this world are become the Lords and his Chriſts, and he ſhall reigne for evermore: and then here is the dark ſide of this myſtery, which is wrath, ver. 18. and eternall ruine on the enemies of the Church; we find this myſtery thus finiſhed, *Dan.* 7. 26, 27. and *Dan.* 12. 1, 2, 3. there the fulfilling of the word of God, or the finiſhing of the myſtery of God is reſembled to the day of judgment, and ſo it is *Revel.* 19. 20, and 20. 1, 2, 3, 4, 5. 'tis doomes day, the day of damnation to the wicked, to the Dragon, the Beaſt, and the falſe Prophet; and it is the reſurrection day to the believing Jewes, and ſincere goſpel-Gentiles, ver. 5. this is the firſt reſurrection; what is the firſt reſurrection? ſee ver. 4. the eſtabliſhing of the witneſſes in the Throne, and giving them power to reigne over the world, and to purge the earth. At the paſſing at the ſecond woe the witneſſes riſe, but at the comming of the third woe the witneſſes are fully eſtabliſhed in their power; they will have then a large power, and a laſting power. You knew where he was born that by his Chriſtian piety and courage turned the heatheniſh world from Idols to ſerve the living God, he made *Rome* Heathen to become *Rome* Chriſtian, he threw downe the heatheniſh potentates: from the ſame place look for a Monarch by his Chriſtian courage, and magnanimous endeavours to throw downe *Rome* Antichriſtian, and carry on a glorious Church and State-reformation in *Europe*; ſanctified affections fit a noble Chriſtian for great underſtandings. Then are afflictions ſanctified, when they drive to repent for our forefathers ſins, our own, and the nations ſins, and make us looke onely to Chriſt for mercy. *David* by Gods providence was brought ſo low as to beg his bread of a rigid ſurly clowne *Naball* before he caſt his ſhooe over *Edom*, and made *Philiftia* glad on any tearms to accept him. Croſſe providences ſhall make me admire the unſearchable wiſdome of God, but never make me diſpoſdingly to call in queſtion the faithfulneſſe of God: that which moſt men this day make the ground of their diffidence, I make the argument of my confidence; and I build my arguments on that which I am ſure is more ſtable then Heaven and Earth, *viz.* the prophetique promiſes of that God, who is both a Sun and Sheild to all that believe in them: a Sun to give light, heat, and comfort to them; a Sheild to ſafe-guard and protect them.

The seventh Trumpet produceth these two generall effects, the ruining of the enemies of the Church throughout the world, and the redeeming of the Jewes from all parts of the world, and the sending out of the Gospel to the reforming of the nations of the world. Of these effects of this Trumpet do both the Old and New Testament Prophets prophesie, as also of the signes immediately foregoing the seventh Trumpet, which are the prodigious things done against the professors of the Gospel, and Gods rising up by his eminent judgements against the grand enemies of the Gospel to their utter overthrow: this I take to be the appearance of the sign of the Son of Man, *Mat. 24. 30. Chrysost. in Hom. 72. on Mat. 24.* speaking of these dayes immediately preceding the seventh Trumpet, calls them the dayes of Antichrist; and so far he is right, but he thinks he quite mistakes the signes, and the time of this signe, for both he and *Hierome* take the signe to be the signe of the Crosse, and the time when the signe shall appeare the day of Judgement; but I humbly conceive it is the time of the comming of Christ at the seventh Trumpet, which *2 Thes. 2. 8.* is called the brightnesse of his comming, because when Antichrist with his fellowes are destroyed, all the world shall conclude that the hand of Christ destroyed them: *Luke* bids us to take this for the signe, *Luke 21. 28. When these things begin to come to passe, look up, and lift up your heads, for your redemption draweth nigh:* When what things begin to come? ver. 25. when the signes in the Sun and Moone come, and ver. 27. when the Son of Man comes in a Cloud. See 3. parallel Texts which expound these two verses: by Cloud is meant the white cloud *Rev. 14. 14.* wherein Christ appeares with a Crowne on his head, there's his great glory; with a Sickle in his hand, there's his power; his hornes in his hand is the secret of his power: *Mathew* calls this the signe of the Son of Man in Heaven, *comming in the Clouds of Heaven with power and great glory, Mat. 24. 30. and John in Rev. 19. 11, 12, 13, 15.* calls it the opening of Heaven, and the appearance of Christ on a white Horse, that's an Emblem of his victorious power, [and on his head many Crownes] there is his glory: his Vesture dipt in blood signifies his revenging power, and his sharp sword going out of his mouth signifies his majestick power, and his Motto [King of Kings, &c.] signifies his great Glory. This glory and great power hath respect to a double contrary effect of his comming, viz. to the downfall of his enemies, ver. 29. and to the conversion of the twelve Tribes, ver. 31. both which are under the seventh Trumpet, as is cleare, if we compare with ver. 29. *Isa. 3. 13, 15.* and with it *Revelat. 14. 14.* and with ver. 31. *Isa. 27. 13.*

In *Mat. 24. 29.* immediately after the tribulation of those dayes *i.e.* those dayes of Rebellion against lawfull Magistracy, the dayes of Heresie, of Blasphemy, of Truce-breaking, of Murder, of Treason, and great Apostacy of professors, as the former verses imply, and as *2 Tim. 3. 2, 3, 4.* tells us, the meaning is, after the witnesses are slaine, then comes the judgement on their enemies, the greatest of their enemies; *the Sun shall be darkned, and the Moon shall not give her light, and the Starres shall fall from Heaven, and the powers of the Heaven shall be shaken,* *i.e.* the grand enemies of the Church that possesse the imperiall Thrones of the world whereby the progresse of the Gospel is hindred: these the Protestants rightly call the Popedome, and the Turkish Empire, and the grand upholders of both: the one keeps the two witnesses from their lawfull rights and dominions, the other keeps the Jews out of their possessions: now when God shall remove these, both Jewes and Gentiles under the Gospel shall be restored. By darkning Sun and Moon is meant that which is expressed *Revel. 19. 18.* the destroying of Kings, and Capitaines, and mighty men; and so is that in *Ezek. 32. 7.* to be understood, *viz.* of the overthrow of the King of *Egypt*, and of his Princes and Priests, and destroying of that dynastie. The very words of Christ are fetched from the Prophet *Joel c. 3. 15.* the day of the Lord in the vally of decision is neare, the Sun and the Moone shall be darkened, and the Starres shall withdraw their shining: there are the same words with the same in *Mathew*, and we prove them one and the same Prophecy; in a word, *1. Compare Act. 2. 17.* with *Joel 2. 27, 28, 29.* and it will evidently appear. that from that to the end of the prophecy (which is but one Vision) is prophecied of those things which were to be fulfilled in the Gospel-day. This granted (which cannot be denied) I prove that this prophecie falls under the seventh Trumpet, for in cap. 3. ver. 1. [in those dayes and in that time] in those dayes, *i.e.* Gospel-dayes, there you have the time in generall, [and in that time, what time? the time when I will bring againe the captivity of *Judah*, and *Jerusalem*] here is the time of that day: before you had the day, *i.e.* the Gospel-day, in which this is to be effected. Now you have the time of that day when it shall be effected, it is (whether at the noone or evening of the Gospel-day I know not which to call it) when the captivity of *Judah* and *Jerusalem* is to be brought againe, which the Prophets and Apostles call the last dayes, *i.e.* of reformation untill the day of judgement come. That part of the prophecie which *Peter* expounds belongs to the morning of the Gospel-day, but this to the afternoon; for the twelve Tribes are not to be restored untill the time of the seventh Trumpet, as is every where

where in the Prophecies plaine, nor are they to this day restored. Now in that we have proved this Prophecie to be under the Gospel, it is easie to prove it to be fulfilled under the seventh Trumpet: in a word, thus I prove it, That which in substance and matter doth synchronize with the things contained in other prophecies which are under the seventh Trumpet, must also it selfe be under the seventh Trumpet; but this of *Joels* and that of *Johns* in *Revel.* 14. 15, 16. and *Rev.* 16. 18. 21. and 17. 15. 18. and 19. 11. to 21. all being under the seventh Trumpet, point at one and the same thing, & which materially agrees with that of *Joels*; let's compare the Texts, and then the Matter in *Rev.* 14. 15. an Angel comes out of the Temple crying with a loud voice to him that sate on the Cloud, *thrust in thy Sickle and reap*; every word of this proves it to be under the seventh Trumpet, for no Angel (as we have proved) comes out of the Temple untill the seventh Trumpet sound, nor can you finde two loud voices but what are at, or under the seventh Trumpet; nor doth Christ appeare on the Cloud untill the seventh Trumpet: therefore this is under the seventh Trumpet that this Angel cryes put in thy Sickle, in *Joel* 3. 13. you have the same words, *put ye in the Sickle*, and the same reason of the words, *for the Harvest is ripe*; observe how materially they agree in *Joel* 3. 2. 14. the multitude of Gentiles comming together against the converted Jewes and Gentiles, is called the gathering of the nations to bring them into the valley of *Jehosephat*, ver. 2. and ver. 14. that gathering together is called the day of the Lord, and in *Revel.* 16. 12. when preparation was made for the Kings of the East to passe, the enemies were gathered together, ver. 16. to *Armagedon*; ver. 14. their gathering together is called the battell of the great day of God Almighty. Look we farther into *Joel* 3. 15. *The Sun and the Moon shall be darkned, and the Starrs shall withdraw their shining*, i.e. the Roman and Turkish policy shall be thrown down. This is an effect of that day of the Lord, and the same effect we shall finde from the battell of the great day of God, *Rev.* 16. for ver. 19. the great City was divided into three, their usurped Supremacy fell, the Sun in that Horizon was darkned, and the Cities of the nations fell, and great *Babylon* came to the block, and every Island fled away, and the Mountaines were not found, though the expressions in this and that differ, yet they materially agree in this to set forth the incredible and terrible prodigious things which shall befall the enemies of the Church at the seventh Trumpet, as in *Rev.* 14. 18, 19, 20. (that Vine of the Earth may be meant the Turkish Monarchy) in *Rev.* 19. 18. the flesh of Kings, and Captains, and mighty Men shall in that day be Doggs meat and Crows meat; for if it be done  
thus



thus to the green tree, what shall be done to the dry? if Judgement begin at the house of God, and the righteous can scarcely escape, where shall the ungodly and sinners appeare? what great things may we look for to be effected in these latter times from these propheticke Texts? *Be wise now therefore O ye Kings, be instructed ye Judges of the Earth, Seek the Lord with feare, and rejoyce with trembling; kisse the Son lest he be angry.*---

One thing more we have in *Joel* to prove that this prophecy of his is to be fulfilled under the seventh Trumpet, *Joel* 3. 7. it is to be fulfilled after the time that the Jewes are sold to the Gracians, to the Sonnes of the Gracians, i.e. into *Europe*; their seventy years captivity was fulfilled in *Asia* under the African Monarchy; but this captivity of the Jewes is to be under the Roman Monarchy in the European part of the world: we know *Titus Vespasian* sold them for slaves into *Greece* and other parts of the world, and they after that suffered grievous and bloody conflicts under the Roman Emperours: now their redemption from under their last and longest captivity under the Romans and the Turks, is not to be untill the sound of the seventh Trumpet, *Mat.* 24. 31. *And he shall send his Angels with a great sound of a Trumpet, and they shall gather together his Elect from the four winds, from one end of heaven to the other.* *Mathew* calls it the great sound of a Trumpet, and *Isaiah* calls it the great Trumpet, *Isa.* 27. 12, 13. when God shall gather his Elect one by one, it shall come to passe in that day that the great Trumpet shall be blown, and they shall come which were ready to perish in the Land of *Assyria*, and the out-casts in the Land of *Egypt*: at the seventh Trumpet the twelve Tribes shall be redeemed from all the quarters of the world. This alludes to the sounding of the Trumpet which proclaimed the yeare of Jubilee, which was to sound aloud throughout the whole Land, that all the poore captives might heare and rejoyce thereat; for then they were to be set free and restored to their own possessions, *Levit.* 25. even so at the sounding of the seventh Trumpet shall the Jewes be restored to their ancient possessions, from which they have so long time been driven out, as those many clear texts which we have quoted do evince.

Thus have I humbly presented my opinion of the two battels, and how they are to be distinguished and not confounded, they being as distinct as the first and second wo. I have also given my reason why I think we are not under the 6. viall: the reason why I have said so little of the vialls is because time to come will be their best Expositor, as men have made time past their worst. I will not fly reproachfully upon any that have

have writ upon the vials, for their fancy once had drawn me fully to their opinion: but since I searched more into it, I cannot finde it is either obvious to sense (I do not say fancie) or apparent to reason, or agreeable at all with Scripture to say that any of the vials are as yet poured out upon *Rome*; it is absolutely, as farre as I see, contrary to Scripture, for *Revel. 17.* at that time when she is come to judgement, ver. 1. ver. 15. the Whore (*i.e.* the last policy or government in *Rome*) rules over peoples, and multitudes, and nations, and tongues; the Prophecy mentions not onely the extent but the efficacy of his power in blasphemy, and murder, and seducements. The policy of *Rome* prevails so much (*Revelat. 18. 7, 8.*) in those Kingdomes and States formerly under, or now subject unto its spirituall whoredomes, that in its pride it saith (like an audacious, proud, and secure Whore) I sit a Queene, and am no Widdow, and shall see no sorrow; therefore shall her plagues come in one day, that day that shee thus vaunts it and boasts of prosperity and successe (seeing I suppose the Witnesses lye dead) that day shall death, and mourning, and famine, and consuming fire fall upon her: and what's all this but the effects of the vials, which in one day come upon her? I cannot tell whether this one day be put for one year or one age, but 'tis put, I presume, to signifie the speedy end, that God will make with *Rome* when he begins to pour out the vials, so speedy as that the Kings of the Earth, her confederates, beholding with astonishment, fear, and wonder, such suddain and unexpected judgements on *Rome*, call this day one hour; 'tis, I suppose, an hyperbolicall speech comming from the mouthes of men amazed and terrified with such dreadfull judgements, comming so suddainly and unexpectedly upon that mighty City: all is to tell us that when the vials are poured out, they are poured out orderly, but not leisurely, there will not be hundreds of yeeres, nor months betwixt Viall and Viall, I scarce beleeeve dayes: For God when he begins to judge the Whore, he will make a speedy end with her. At the seventh Trumpet this mysterie of God shall be finished.

Ile conclude my Discourse of the seventh Trumpet with setting downe in figures, not in words, that part of *Johns* Prophecie, which properly falls under the seventh Trumpet, *viz. Rev. 11. 15.* to the end of the Chapter. *Rev. 14. 14.* to the end of the Chapter. *Rev. 15, 16, 17.* all for the most part a preparatory vision of the seventh Trumpet. The 13. Chapter tells us who shall execute the

wrath of the seventh Trumpet, and whence they come. The 16. Chapter sheweth the manner and matter of the seventh Trumpet. The 17. Chapter sheweth the two grand Enemies of the Church, on whom the wrath and woe of the seventh Trumpet falls. These are the great Whore, ver. 1. and the Beast of the bottomless pit, ver. 8. that carries her, ver. 7. From hence tis clear that the Beast of the bottomless pit and the Pope are distinct persons; for if by *Whore of Babilon* be meant the Pope (as the most learned Protestants truly affirm) then the Beast of the bottomless pit which beareth the Pope cannot be Pope himself. My inference hence is this, *Ergo*, The Pope is not the Antichrist, for he that slayes the Witnesses is the Antichrist, but the Beast of the bottomless pit slayes the Witnesses: *Ergo*, the Pope is not the Antichrist, being distinct from the Beast of the bottomless pit. I do not disprove that the Pope is not an Antichrist, but not the Antichrist whose reign over the slain Witnesses is to continue but three dayes, and the half of three dayes at the utmost: as there are many Witnesses, and have been in all ages, yet they are quite distinct from the two Witnesses; so there have been and are many Antichrists, which, notwithstanding are distinct from that Antichrist, the Fathers and the after Churches have from *John to Paul* desciphered. In the end of the Chapter we have a vision of the Instruments of inflicting the wrath of the seventh Trumpet, which are called ten horns, who (v. 17.) gave *ἡ βασιλείαν αὐτοῖς*, their Kingdome, tis not Kingdomes, but Kingdome, by which it appears that it is that Polarchy or supream authority in those dominions under one supream head where Antichrist slew the Witnesses that shall destroy *Rome*, that government or that policy which through their oversight put all their power into the Antichrists hands: these when the Witnesses rise shall, also arise; indeed their rising from under the Antichrists Tyranny is a great part of the Witnesses rising; though these are profound Texts I touch upon, yet my doubts are not greater then my hopes of great things and glorious for the Church of *England, Ireland, and Scotland's* good from them, and that speedily.

In *Revelations 18* is the Vision of the effect of the seventh Trumpet upon the great *Babilon*, that is *Rome*, say many Papists, and all the Protestants.

And ver. 9. The great lamentation of the Kings of the Earth for her ruin; these Kings which committed Fornication with her, i. e. were of the same Popish Idolatrous Religion with *Rome*, the Romish.

Romish: Catholique Princes. Observe here, not the Popish Kings of *Europe* eat the Whores flesh and burn her with fire, for they weep and wail for her: I am very prone to believe that the ten horns which destroy Antichrist are those Peers or Princes who in those dominions where the Witnesses are slain, arise from under the Tyranny of Antichrist after the great Commotion, *Revelations* 11. 12, 13: and (*Revelations* 17. 16.) shall destroy *Rome*: for (I beseech thee Reader observe) the ten horns that Antichrist gets on his head, *Revelations* 17. 12. they are not ten Kingdomes, nor no where so called, but ten Kings, *i. e.* a certain company assuming Kingly power (would that were all) but have no Kingdom, but receive power as Kings one hour with the Beast who set them up in the slaying of the Witnesses. These usurpers are overcome in a battell with the Lamb, ver. 14. and after that ver. 16. that lawfull power which Antichrist threw down (yet pretended to set up, purify, and establish, therefore called the ten bones on the Beast) shall arise and destroy the Whore. 'Tis clear, that both the ten horns here mentioned are those that are within the power and dominion of the Antichrist, he getting power from the ten horns, ver. 17. to invest those other ten horns, ver. 12. of his faction with power to make war with the Lamb: sure I am this is a clearer exposition of these Texts then that which makes the ten horns ten Kings of *Europe*, who being Papists shall turn, they say, from the Pope, and destroy him: I wish it may be so, but I can find no ground for it in Scripture. In the next Chapter the quite contrary is most true. In chap. 19. and chap. 20. we have the white side of this Trumpet, the rejoicing of the Church for Gods glorious deliverance of it, and after the small overthrow of the three grand enemies which is parallel with *Rev.* 14, 4. 20. the Church hath a large respite of rest from all its both secret and open enemies from *Gog* and *Magog*, and the Witnesses are firmly seated in the Throne, and the 12. Tribes restored to their own land.

Thus have I, as I could, endeavoured to remove all Objections to clear those Doubts and Obscurities which I find obnoxious to the mind, in finding out truth, or embracing that which from the written Word is laid before it. There are two other Questions arise from this Discourse: the one is, 1. Whether the Antichrist in person shall be at the great battell at *Armagedon*? and whether Turks and Papists shall joyn together to resist the Jews Restoration, and the true Christian

lian Reformation, the Antichrist being a chief leader in this battell against them? 2. Whether *Rev.* 21. and 22. be meant of the state of the reformed Church under the seventh Trumpet, or it be a resemblance of that state of bliss which the Saints are made partakers of in the life to come? To this last much may be said against what is confidently by some asserted, but I wave it, lest I be accounted both bold and tedious; both which I disaffect in others, and hate in my self.

Whether this Reverend Person whose Paper hath drawn all this from me--- will take it well or ill, I know not: but with humble thanks I do acknowledge his favour (as the first that ever I received of this kind) in shewing and correcting of my Errours, for which I shall ever subscribe my self his Disciple, humbly submitting whatsoever I have writ to his, and such like learned prophetick Text-mens Censures.

F I N I S.

